# UNITY

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## FAITH

*By* ALVA ROMANES

Faith is perception free from thought;
The clear and lampless light;
The truth that knowledge never taught;
The day without a night.

It is not born of speech or pen,
Nor proven to the eyes;
'Tis sword and shield to simple men,
A mystery to the wise.

It was before that wondrous hour
When first the stars were framed;
For, by the faith behind the Power,
The quickening Word was named.

From cloddish fear it draws no breath,
Nor is to hope a slave;
For it has wings that laugh at death
And scorn the futile grave.

# LET ME FORGET

*By* HELEN LOCKWOOD COFFIN

One prayer, of all the prayers
  My heart might say,
Is: "Teach me to begin
  All fresh today,
Lord, teach me to forget
The worry and the fret
  That lie behind.
Each morning, born anew,
With vigor let me do
  What's right and kind.

"Unhampered by the wrong
  Of yesterday,
Oh, teach me quick the song
  To sing today,
Nor let my heart be sore
For what has gone before,
  But cheerful say:
'Today the sun is bright!
Today I will do right!
  My heart is gay!'

"The living of one day
  Is quite enough;
Sufficient to the time
  Is each rebuff:
Oh, teach me to be brave!
And grant the power I crave,
  Just to forget!
Help me each day to hold
In memory its gold,
  And not its fret!"

# FACULTY UNFOLDMENT

*By* CHARLES FILLMORE

I often see references in Unity literature to the twelve powers of man. I understand that Unity connects them with the twelve Apostles. Will you kindly explain this for me?—*Extract from a letter received by Unity School.*

THE TWELVE POWERS of man are the twelve fundamental faculties of man. These faculties, or talents, of man always have been recognized in a miscellaneous way, but a study of the spiritual import of Jesus and His twelve disciples reveals that Jesus and the twelve represent man as designed by creative mind and that they have a scientific value in estimating man and his abilities. The twelve sons of Jacob and the twelve tribes of Israel give the natural background of the spiritual man which was spiritually revealed in Jesus of Nazareth. In the order of man's evolution the natural or Adamic man first appears. As Paul says, "That is not first which is spiritual, but that which is natural; then that which is spiritual."

By intuition and experimentation poets and physiologists have associated certain faculties and emotions of man with certain localities in the body. Love is always associated with the heart, strength with the back, power with the neck, intelligence with the head. In this we have the key to a comprehensive identification of every faculty with its body outlet or brain. Twelve familiar faculties are identified by Unity students with the twelve brain and nerve centers in the body of man. This identification of the faculties with the body organs is the result of years of patient work by a Unity metaphysician who has proved to his own satisfaction that this relation between the mental concept and its organic outlet does actu-

ally exist and that it was symbolically taught and demonstrated by Jesus Christ. In other words the twelve disciples of Jesus and the localities where they lived and worked represent both the twelve fundamental faculties in every one and their places in the body, and indicate how to develop them. To explain in detail this higher evolution of mind and of body is beyond the scope of language. Jesus taught in parables because the natural man does not understand conditions in the spiritual realm, or kingdom of the heavens. Persons who, with childlike faith, follow certain meditations, prayers, and mental concentrations will call into action the finer forces of soul and body and thus prove true what is merely outlined herein.

The subconscious realm in man is the seat of these centers of action, with twelve presiding egos, or identities. When Jesus Christ had attained a certain development, He called His twelve disciples to Him. This means that when man is developing out of mere personal consciousness into universal consciousness, he begins to make deeper and larger the powers in himself; he directs his attention down into the inner centers of his organism, and, through the realization of the power of his spiritual thought and word, quickens them to life. Where before his powers worked in the personal, they now begin to expand and to work in the universal. Thus we have the first and second coming of Christ, spoken of in the Scriptures. The first coming is the receiving of Truth into the conscious mind. The second coming is the awakening and regeneration of the subconscious mind through the superconscious or Christ mind, and the calling of the twelve faculties to spiritual action, which heretofore have functioned in the natural world only. "And passing along by the sea of Galilee, He saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. And Jesus said unto

them, Come ye after me, and I will make you to become fishers of men."

Man expands and grows through divine evolution as an industrial plant grows. As a business expands, it is found that system is necessary. Instead of one man's being able to do the work with the assistance of a few helpers, he requires many helpers; and in order to promote efficiency he must have heads for the various departments of the work. Scripture symbology calls the heads of the departments in man's consciousness the twelve disciples. They represent the additional executives necessary to a larger output.

Each of these twelve department heads has control of a certain function in soul or body, and works through an aggregation of cells that physiologists call a ganglionic center. Jesus, the I AM, or central identity, has His throne in the top head, where phrenology locates spirituality. This is the mountain where He so often went to pray. The following outline (see diagram) gives a list of the twelve disciples, the faculties that they represent, and the nerve centers at which they preside:

Faith—Peter—center of brain.

Strength—Andrew—loins.

Intuitive wisdom—judgment—James, son of Zebedee—pit of stomach.

Love—John—back of heart.

Power—Philip—root of tongue.

Imagination — Bartholomew — between the eyes.

Understanding—Thomas—center front brain.

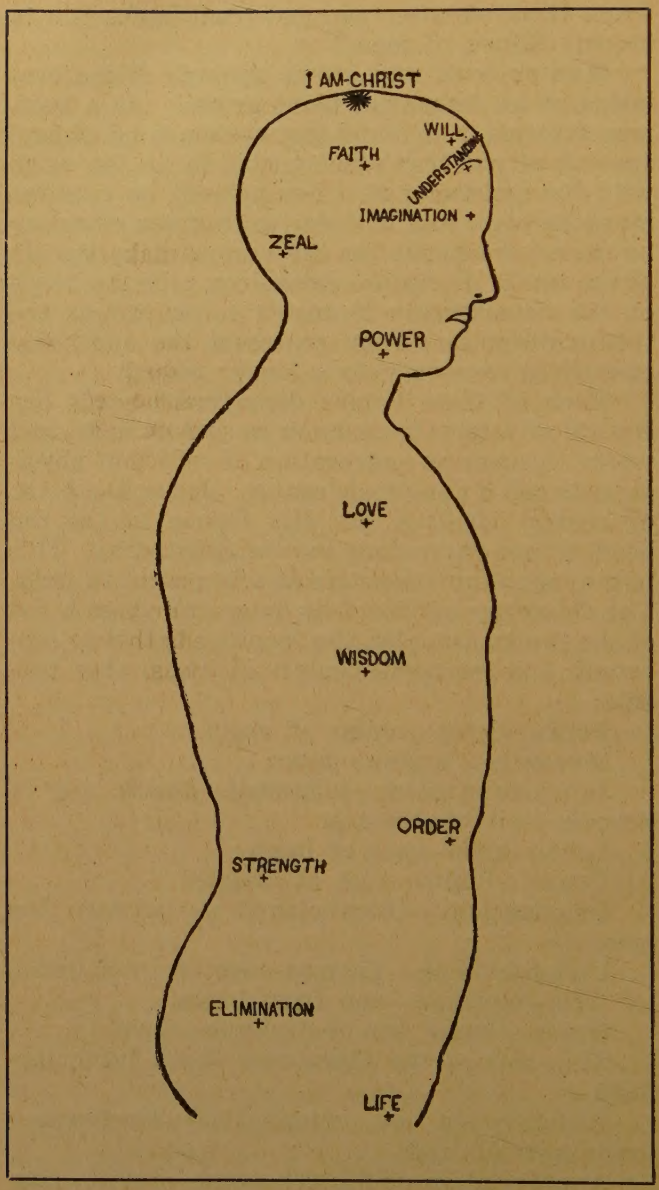
Will—Matthew—top front brain.

Order—James, son of Alphæus—navel.

Zeal—Simon the Cananæan—back head, medulla.

Renunciation or elimination—Thaddæus—lower part of back.

Appropriation or life conserver—Judas—generative function.




THE TWELVE POWERS OF MAN

The physiological localities and names of these faculties are not arbitrary—they can be expanded or broadened to suit a larger understanding of their nature. For example, Philip, at the root of the tongue, represents taste; he controls the action of the larynx, as well as all vibrations of power throughout the organism. So the term "power" expresses but a small part of his official capacity. This is likewise true of all the other disciples, or faculties.

Beginners in the study of the twelve powers of man often ask whether, when they attain control of the different centers of the body, they will think consciously from these centers as one does from the brain in the head. They understand how to control these centers, but they desire to know if in these brain centers they will be consciously aware of living.

Brain cells in any part of the body are the creation of thought, and we think through them; consequently we should be consciously using them for this purpose, and that we are not doing so is a result of ignorance. When we have reëstablished ourselves in our organism, every brain center will respond instantly to the thought to which it is tuned. For example, if we are thinking or talking about power, a strong vibration and a purple light will be active in the throat; if the thought is of love, a warm glow will proceed from the heart center and a pink effulgence be present; if the conversation is of life, an electrical energy and a red light will pervade the whole body aura. This is but a modicum of the increased capacity of the human body under completely rounded development. In the present race consciousness man thinks coherently through his head only, and he uses but a small portion of his brain at that. It is true, stray thoughts now find expression in the various body centers, but they are so inharmonious and undisciplined that they are as apt to disturb as to help. When we think wholly from

the standpoint of Spirit, every brain in the body will be active, and life will mean very much to us, and living will be a continual joy. We will then discover that we are human dynamos with power to generate energy and intelligence beyond measure.

"Ye are gods,
And all of you sons of the Most High."

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I am working diligently to unfold the twelve spiritual faculties, or the twelve powers of man, within my consciousness. However, I have reached the age where the race thought says that the eyes begin to fail, and I find that mine are acting in that way. How can I be free from this race thought and keep my eyes young?—*Extract from a letter received by Unity School.*

Permanent wholeness of the eyes is established through bodily regeneration. However, the eyesight can be greatly strengthened by the realization that sight is not material but spiritual and that there is no power in the race thought of weakness and failing eyesight. Take up a daily treatment along this line, and you will be surprised and delighted with the result.

Permanent healing of the eyes depends on a stronger life current in the body, even to the point of regeneration. The organism should be taken up as a creature requiring instruction and discipline. The new life that the Holy Spirit pours into the body will become organic only as we consciously fix it in the nerve and brain centers. This teaching is set forth in the Scriptures, and we are attempting its explanation in the Sunday school lessons which appear in *Unity*.

The body is the temple of the Holy Spirit, and the "work in the temple" is done by the student after this manner:

*Concentrate your thought on the Christ, or superconsciousness.* This is important! Then concentrate on the various centers in the organ-

ism, especially at the power center, the root of the tongue. It will take a little practice to do this successfully, but you can accomplish it by sitting in the silence and steadily holding your attention, first high in your head, with the thought, "I have the mind of Christ," then in the lower part of the abdomen with, "My life is hid with Christ in God," then at the root of the tongue with, "All power is given unto me in mind and body." Connect these and realize the life current until you feel the vitalizing force throughout the body. When the current becomes strong and is well established, center your attention in the eyes and say, *The quickening, vitalizing, life-giving Christ life redeems and regenerates you, and you are strong, powerful, and perfect.*

Do not be discouraged if you do not at once feel the effect of your concentrations. It requires steady and persistent application to bring into manifestation the desired renewal and wholeness. When man takes possession of his body in the name of the great I AM, he must be diligent in the work of redeeming its latent energies.

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## THE POWER OF THE CHRIST

The healing and prosperity thoughts for this month are based on faith in the power of the Christ. Many, many persons have believed that Jesus healed, and many believe that, were He in the flesh today, He would heal them. Such persons seem to overlook the fact that Jesus always claimed that the healing power was not His but God's. God is unchangeable. His healing power is available today as it was when Jesus lived.

You can be healed of any inharmony when you know that, besides being able to heal you, God is ready, willing, and eager to heal you. You will find the healing and prosperity thoughts on pages 66 and 67 of this magazine. Your using these prayers will hasten your realization of the omnipresence of the healing power of Christ.

# THE INTERPRETER

*By* ERNEST C. WILSON

## *How Can I Better Succeed?*

YOU NEED to know but one thing primarily —and to act on the knowledge of it—to improve your state of life, and to attain success in greater measure.

Convince yourself of this one thing; convince yourself of it so thoroughly that you put its impress upon all your thoughts and acts, and you will progress from happiness to greater happiness. You will attract to yourself the best that the world can give, and you will discover the better things that the world cannot give, but which are your innate possession from God, to be called forth through your improved mode of life to glorify it and Him.

The one thing that you need to know, and to know beyond doubt, is that the world, including your own life, is governed by law.

The law of life is kind, it is loving, it is wise, it is just; but, most of all, it is always and everywhere operative.

We particularly note the action of this law when our attempted violations of it are checked. Though we may be heedless or unaware of such a universal law, the law does not therefore slight or overlook us. The law acts as a check upon evil; a check even upon unwitting evil. If we commit an evil act, not knowing that the act is evil, the law, by its reaction, will inform us.

This stern resistance of the universal law to evil teaches us that the nature of life is good; so good that no infraction of its goodness is permitted. We may attempt, foolishly or ignorantly, to violate the goodness of life. The law of life will not permit it.

Is it to this law, then, that we should look

for happiness, and ever greater happiness? To this law that is so inexorable, so stern?

Yes! For in it we find something that is absolutely dependable; which will give us absolute justice, without prejudice, without partiality.

The justice of the law aids good actions as powerfully as it checks evil ones. You cannot do wrong without being checked by the law, neither can you do right without being aided by it.

God created everything good. It is His will that all things express goodness.

The law of life executes His will. God's will requires that all life shall express that goodness. It tolerates no violation of God's will; likewise it overlooks no conformance to that will.

Study the nature of God, as expressed through His creation and His law. Your life is a channel for God's expression. Become acquainted with His nature; accept His law as the law of your life. Thus your happiness, ever growing, ever unfolding new blessings, is assured.

*I reverently behold the operation of God's law, manifest in the harmony, order, and bounty of the universe.*

*I am one with the law of God. It is not only active in my life, but it is also established in my heart. I no longer resist this divine law, but rejoice to know that it works unfailingly to bring to me my highest good. I earnestly seek to understand its manifestations, and to unify my activities with them.*

*My delight is in the law, and I meditate on it continually. I shall be like a tree planted by a stream, a tree that brings forth its fruit in its season, and whose leaf does not wither. Whatever I do shall prosper, because God's law is in my heart.*

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Every man believes that he has a greater possibility.—*Emerson.*

# DOES IT PROFIT YOU

*By* Richard Lynch

THIS IS known as the Age of Materialism. Aside from the philosophical meaning of this term, it is my purpose to treat it in its literal sense. This period is a time of great unfoldment in the acquisition of wealth. We are in the midst of a machine age. The mechanical is more and more replacing the man. The most delicate, as well as the most arduous, work is being performed by machines. To picture what machines are doing for us is to describe a condition which is entering into the life of each of us to an incredible degree. There is no trade or calling in which machinery is not used, no household without its mechanical equipment, no pleasure that does not in some way depend on mechanical devices.

Out of the industry of the machine we are collecting an enormous toll of wealth. A vast spread of prosperity has carried the benefits of wealth all over the world. We have wealth standards today, and, unfortunately, wealth contrasts, never known before. It follows that one of the most widespread passions of the time is for the acquisition of wealth. We hear it commonly said: "It isn't what a man is, but what he has, that counts." There is placed before most of us but one goal: to secure riches. What is the test of success today as success is commonly understood? "To make money, to keep money, to acquire the greatest possible amount of money." A man may be a real success in his treatment of life, in his moral values, in his achievements for the good of mankind, but if he has not the money sense, if he has not the power to acquire a fair measure of material wealth, the world too often considers him a failure.

I do not agree with the line of thought that

argues that a man can commit any crime and "get away with it" if he is wealthy, but we hear the statement made often enough to give us pause and, unfortunately too often, miscarriages of justice occur to put an edge on the argument. I do not find fault with the means by which great fortunes are piled up through the sagacity and industry of individuals. The machine age, and the distribution of wealth throughout the world as a consequence, is certain to make of individuals who have correctly estimated the requirements of the public, and who have discovered a particular way in which to serve these requirements, men of enormous wealth.

The point that I wish to make is that no man in seeking wealth can afford to place material values above spiritual values. The world's greatest fortune, if we are to believe accredited reports, is in the hands of two men, father and son. The elder of these has said: "I believe it is a religious duty to get all the money you can, fairly and honestly; to keep all you can, and give away all you can." Whatever the Rockefeller fortunes may be, the fact that out of them $539,229,643 has been given away in the highest forms of philanthropy proves to the world that the spiritual and the material may be combined, with advantage both to the individual and to the ethical standards that he professes. But we find too few parallels to this conception of wealth among others who have amassed enormous means. Too often the passion for acquiring wealth has swallowed up every other concept of the values of life —everything noble, kind, just, merciful, and sympathetic in human nature has been absorbed by this greed for getting and having. In its common phases, money-making as the main object of life is one of the most sordid of vices, and its intensive development produces a nature so one-sided as to be a pitiful example of the abuses of life's advantages.

The material things of life, necessary to the support and prolongation of existence in comfort and to some extent luxury, should come to us all, and not one of us should be denied them. They never would be denied to any of us were all who seek wealth, or all who follow the rule of life of working for one's needs, mindful of the most effective truth ever presented to man's mind by the greatest teacher of all time, Jesus of Nazareth: "What is a man profited, if he shall gain the whole world, and lose his own soul?" It is the possession of one's soul, and not the possession of things, that makes for greatness and success in life. It is not the material but the spiritual which counts as the highest human objective.

The mind that was capable of conceiving the means and the ways to the acquisition of the vast Rockefeller fortune had a spiritual concept. We are led to believe this because of the continuous disposition of the wealth acquired, from the very beginnings of the formation of that fortune, when the tithe in his Sunday school marked the aim of the boy's saving habit and the expression of his religious convictions, to this moment, when the Rockefeller Foundation—alone of his and his son's many philanthropies—lists an annual expenditure of more than eleven million dollars. But the average money-maker does not form a concept of this balance of the spiritual with the material. The balance is to be found. Rockefeller, in his way, found it. In our study and application of Truth we endeavor to regard this balance as one of the foundation principles of true prosperity. It consists in thinking of the spiritual things first and in letting the material things follow as a natural result.

I take from another source the answer of a schoolmaster to the question of what time should be given to religious instruction. "I teach it all the time," said the schoolmaster; "in arithmetic, by accuracy; in language, by speaking truly; in

history, by humanity; in geography, by breadth of mind; in handicraft, by thoroughness; in astronomy, by reverence; by fair play on the playground; by kindness to animals; by courtesy to servants; by good manners toward one another, and by truthfulness always." Examine this statement thoroughly, and meditate on the depth of its meanings. Spiritual thought is behind the action of the mind, when one is centered in Spirit. The mind thus educated has the secret of the universe in its grasp, to be applied to all the problems of life.

The process of this education lies first in the acquisition of those ideals that will place a man in possession of his own soul, that will make him a perfectly balanced individual. Spiritual intelligence follows the law of growth and unfoldment. As Truth students we desire to advance, but unless we apply what we learn to all the problems that arise from human associations we are not advancing. Growth in intelligence enhances our value in every field of activity—in business, in family life, in social life.

"What is a man profited, if he shall gain the whole world, and lose his own soul?" These words appear to me to have the highest value. They point out the truth that should ever be before us. Generally we accentuate the material and minimize the spiritual, when, as a matter of fact, we should accentuate the spiritual and let the material balance with it.

Lessing said that the chief end of all education is in learning that big things are big and small things are small. Which are the big things, and which the small? The big things are the spiritual values. Back of the object, back of the mind, is the idea, the spiritual. First things must be put first. Material things are not primary. First is the idea, the intangible thing that we know as the spiritual value. "What is this thing worth?" is a question that we put to ourselves very often. It

is worth only what it means to us spiritually. Where do we place our values? It sounds negligent to speak of the saving of one's soul as being of a higher value to one than the gaining of the world. Contrast Jesus, for instance, with the precursor, John the Baptist. The Baptist scorned the world, lived for a time as an ascetic in the desert, shunned human company, preached repentance and an abandonment of the things of the world. Jesus loved humanity and sought comfort among the children of men, was invited to feasts and dinners, lived so freely and fully that He was accused of being "a winebibber, a friend of publicans and sinners." He was a man who knew the world and its pressure upon men. But while He lived in the world He was not of it. A gold coin was offered to Him to test and trap Him. "Whose is this image and superscription?" He asked His heckler, pointing to the face of the coin. "Cæsar's," was the reply. Then, handing the piece of money back to His questioner, He said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

We all can have His viewpoint. It is necessary simply that we learn, after the manner in which He learned, what values to accentuate, which are the big things, and which the small. He came, as He said, not to destroy the law but to fulfill it. Jesus wished to destroy no laws save the perverted laws of incorrect thinking. He knew that we must give some thought to things to eat and to things to wear and to shelter and to the rest of what He said our heavenly Father knows that we need. He pointed out a method of compliance with the conditions of living followed by the birds of the air and the lilies of the field, and while He emphasized that we are of greater importance in God's scheme of things than are the examples of creation beneath us, He advised us to seek first the Kingdom of God and His righteousness as the means of having all other things added to us.

When we put spiritual things first, the things of the world will be added. We puzzle our bewildered brains trying to figure out the process through which this formula works, not daring to give up, first, our hold on the things of the world. Yet there has never been any one who abandoned all else to follow Jesus who has not found that the material things are added, in just the proportion deserved by the strength of conviction motivating the act. I have seen thousands of instances in which, the rule having been put into effect, the supply followed in one form or another, in work, in freshly conceived opportunities, in the care of the family and the home, in restored health, and in improved conditions. First seek the kingdom within. First find yourself—who and what you are. This possession is greater than any possession to be had of the world.

When Jesus called the fishermen to follow Him He did not promise them the things of this world. He told them that He would make them "fishers of men." He sought to inculcate in them an attitude of detachment from the world. He was certain that He was of another world and that if they could reach His point of view everything in life would be added unto them. He placed before them the value of the things of the mind. He tried to make obvious that the things of most value are principles. There are always enough material things. Jesus saw that what men need most is spiritual values. He knew that we need material things, but He wanted us to see the Great Cause first, and then to throw ourselves into it, become a part of it, and let the results come in their natural sequence.

But do we grasp His meaning? Let us recall His parable of the supper. The people who were invited could not come because they were busy with affairs of the world; one with his farm, one with his five yoke of oxen, and another with his wife newly married. So we, invited to the

feast of spiritual values, are too busy with material things. We do not even realize that we are invited to a great feast—that the food that we decline is the food that gives, to whoever shall eat thereof, eternal knowledge and life.

The question really is: Will you *have* something or will you *be* something? What will I be, or what will I get? If we deny ourselves the true things; if we reach out into the world to get the things of the world, forgetting the things of Spirit, if we surround ourselves with things that we do not really need, what will it profit us? The things that make men, the things that make individuality, are the divine ideals, Truth. This being true, why should we not study to know Spirit—to know Truth for ourselves. The fallacy of getting and having must give way to the reality of being and doing. Many of us succumb to the offer that the devil made in tempting Jesus. We give up all that we are in exchange for the kingdom of the world. The thing of supreme value to us is our soul. I mean soul in the sense of our always being our real selves.

The old school of thought declared that the gifts of life were given to us by God as a father gives gifts to His children—somewhat as Santa Claus gives things to little ones gathered around a Christmas tree. It is this notion that makes the story of Job interesting. This belief has always persisted—the belief that God is a being of human proclivities, swayed by emotions that work for good in one instance and for misfortune in another, and that pet and pamper one man or one nation at the expense of another. We do not know who wrote the story of Job. We do not know when it was written. We do not know what poet created this, the greatest poem that the world has known, a poem that stands above all other poetry as, in the language of Carlyle, a Chimborazo stands over an ant hill. We do not know from what nation it came nor from what origins it

proceeded. It is not a Jewish book, and yet it is one of the crowning pieces of literature in the Old Testament. There is no reference in it to any Jewish law or custom. There is no mention in it of Moses, of Abraham, or the prophets. It is a fragment of antiquity saved out of the old manuscripts that were offered for the Septuagint, undoubtedly because of its supreme power of treatment of the facts of life and of the independence and integrity of the human soul.

The Satan that we meet in Job is not the Satan of the Hebrew concept, but a member of God's circle of associates. As between God and Satan there was a duel for the soul of Job. God based Job's greatness on the spiritual values of the man, while Satan based it on Job's material acquisitions. Satan insisted that because God had given to Job everything that man could ask for, Job was upright and just. God told Satan to take those material things away from Job. This Satan did, but Job complained not, though his wife demanded that he "curse God, and die." Job replied, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Again Satan came before God, and Jehovah said to him, "Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God and turneth away from evil." To which Satan made the reply that one would expect from him, "Skin for skin; yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." Jehovah said to Satan, "Behold, he *is* in thine hand; but save his life." Satan went forth from the presence of Jehovah, we are told, and smote Job with many loathsome diseases.

After this prelude the great poem of Job begins. His friends come ostensibly to condole with him, but really to taunt him with his loss of righteousness. Actually they regard him as a man who

professed righteousness but who was a secret sinner whom the justice of God eventually has worked to destroy. One of his friends declares in effect, "If thou sayest, 'I am righteous and God hath taken away my right; it profiteth a man nothing that he should delight in God,' behold thou speakest without knowledge and thy words are without wisdom. Thinkest thou this to be thy right, that thou sayest, 'What advantage will it be unto thee, and what profit shall I have more than if I had sinned?' If thou hast sinned, what effectest thou against him?"

Job's replies to his accusers are those of a man puzzled by the mysterious operations of Providence, yet he refuses to give up his spiritual convictions. "Though he slay me, yet shall I trust in him," he declares in a supreme burst of mental agony. And again, "I know *that* my Redeemer liveth, and that he shall stand at the latter *day* upon the earth: and though after my skin, *worms* destroy this *body*, yet in my flesh shall I see God."

The duel is ended; Satan is routed. God speaks to Job and his counselors out of the whirlwind. All that was taken from Job is returned to him, many times over. His confidence is restored.

It is the old concept of God and the battle for the soul of man with an adversary, yet it is a great lesson on the subject, "What is a man profited?" Spiritual values that are held fast always bring blessings. We cannot always see the way, but like Job we must believe and follow the appointed rule: First things first. Secondary things must follow.

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## 'TIS ONLY IN THE PRESENT

*By* E. E. Sheasgreen

The morrow never, never comes,
The past can ne'er return!
'Tis only in the present—now—
That we can live and learn.

# HOW FAITH COMES

*By* MARY W. PIRIE

I HAD ALWAYS thought that faith was something that descends upon one as the spirit of Elijah descended to Elisha and that if we prayed earnestly enough, and often enough, this faith substance would be given to us. For years I had declared, "Lord, I believe; help thou mine unbelief," but I did not come any nearer to a realization of the faith that I desired.

I gave the matter a good deal of thought, and I studied my books. Still the faith that moves mountains was always ahead of me, never quite within my grasp. Then the truth dawned on me: I must first prove the faith that I already possessed. My faith was of no more use to me than the talent was to the man who hid it in a napkin. I must take out my faith, exercise it, let it grow —in fact, use it.

This thought certainly cleared the way. I had prayed, "Lord, I believe." With this in mind, I ceased longing for the spectacular form of faith that requires quantities of earth substance to move. How should I prove my stock of faith? Well, that was easy enough in theory, though, in a measure, hard to put into practice. The opportunity was right at hand in the form of wintry weather.

Some years ago, I nearly lost my life from erysipelas. A timely serum treatment was the means of my being saved from the grim reaper. I knew no better at that time, but in the intervening years I have grown immeasurably, particularly since last spring when I was introduced to Truth. Last winter I had a very slight attack of erysipelas, and the doctor who attended me said that this fall I must take serum treatments

to prevent a recurrence of the disease when cold weather set it.

Meantime I studied Truth. So instead of following the doctor's advice, I concentrated on the power of the Holy Spirit. I knew that I would be shown the way, that the breath of the Almighty would give me understanding. The understanding came and here was the chance to prove my faith.

I went out in the coldest weather, knowing that my body was the temple of the living God, and that therefore no germ could attack me. I still brave the elements with no serum in my blood, but "strong in the strength which God supplies, through His eternal Son." I may yet cast more mountains into the sea, just as I have certainly removed one mountain of fear.

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## FAITH

The Bible contains so many passages about faith that to give all the references would be impracticable. You will find the following references helpful in your study of "Faith," which is the theme of this issue of *Unity*

Exod. 14:13; Psalms 5:11; 7:1; 18:1-3; 84:5; 91:1, 2; Prov. 3:5; Eccles. 11:1; Isa. 57:13; Jer. 17:7; Matt. 8:26; 9:29; 17:20; 21:21; Mark 11:22; John 11:25, 26; 14:1; Acts 16:31; I Cor. 2:5; Eph. 2:8; Heb. 11:1; I John 5:4.

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# HE THAT LOSES HIMSELF IN GOD

*By* ORIN CROOKER

THE PASTOR of a large church had among his visitors one day a woman who recited to him the pathetic story of her personal situation. She concluded by saying, "I know exactly how Jesus must have felt when He took God to task for having deserted Him. I do not blame Jesus. I feel just as rebellious as He felt."

The words of Jesus to which she referred, "My God, my God, why hast thou forsaken me," were spoken from the cross. To many earnest and sincere Christians they present a puzzling difficulty. Other persons, like the woman in question, have not hesitated to appropriate and apply the words to themselves.

"Are you willing to go with the Master every step of the way?" questioned the clergyman when the woman had told her story.

"I do not understand," she faltered.

"If you are as rebellious at heart as you think that the Master was, are you willing also to follow Him in the overcoming of that rebelliousness?"

"I am not sure as to that," she evaded. "As I remember, the words were spoken just before He died on the cross."

"True enough. Nevertheless, you ignore the most important part of the incident. Listen. I will read from St. Luke's account of the happening: 'Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit.' That is the rest of the story—the part that you appear to have overlooked. I am profoundly sorry for you, madam, but I can see no solution of your difficulties unless you first restore your faith in the Father in quite the same way as the Master restored His."

The strongest soul has its occasional moments of wavering. These, however, are not so much a crucial test as is what follows. After some unhappy experience, does the heart continue to harbor bitterness, reproach, and resentment, or does it cast out such things and say, "Father, into thy hands I commend my spirit"? In the face of misfortune, sorrow, failure, or disappointment, does it renew its belief in the eternal Goodness. This last is the attitude of faith—faith that carries in its wings healing for the wounded heart.

Harboring resentment is, perhaps, the most unprofitable kind of hoarding, all forms of which are contrary to divine law. Bitterness that is shut away in the darkened recesses of the heart undergoes the usual experience of hidden things; it molds and rots. A condition of this sort destroys such faith as one may have, for faith needs, above all else, a pure, sweet environment of thought in which to unfold. One can make no better preparation for an increase of the spiritual power of faith than to sweep one's mind clear of all the negative thoughts with which it may be cluttered.

Faith is founded on a personal consciousness of the nearness of God. This is far more than merely a belief in deity. It is even more than a recognition of God in the world. Through faith the presence of God in one's being is realized, and out of this realization grows a sense of companionship with the Father. So intimate may this comradeship become that it is quite possible for an earnest man to feel that he is in a complete state of harmony with God. Only a person who has experienced this consciousness of close harmony with the divine can rightly understand the import of Jesus' words, "I and the Father are one."

Naturally, such a state of consciousness permits nothing to separate spirit in man from Spirit, God. In fact, spirit in man is infolded in the Spirit that he calls God quite as a drop of water is infolded in the sea. As man loses

himself in infolding Infinity he becomes a part of it and shares in all that it is.

The drop of water that is in the pounding surf shares in the mighty power of the wave. The drop that rests quiescent in the mirrorlike surface of a lake has a part in the beauty of the reflected sunset cloud. So spirit, the heart of man's being, shares in all that is of God. Only as one catches this hidden truth can one understand what lay behind the Master's words when He affirmed, "All things whatsoever the Father hath are mine."

Man's faith springs from just such a mystical sense of harmony with God. All through the ages there have been men of such exceptional faith that they could appropriate from God's illimitable store a sufficient measure of the particular blessing that they required in some moment of pressing need. To such men God has been not the intellectual concept of a creative "First Cause" but an ever-present companion. "Noah walked with God." "Enoch walked with God." From Abraham to the Apostles, the Bible reveals how men walked with God in this intimate comradeship through which faith gains its greatest power. It is not strange that by a faith that sprang from such a source men "quenched the power of fire, escaped the edge of the sword, from weakness were made strong." The Father's store of blessings is sufficient to meet every human need. Faith is the key that opens this store of good. According to your faith be it done unto you."

Faith is a great spiritual power by which men grow strong. It is a spur to action, for one's accomplishments increase as one's faith grows. The antithesis of faith is not so much unbelief as it is timidity and fear. Repeatedly Jesus took His disciples to task for their lack of faith. Usually this lack was the result of fear in some form: how they should be clothed, whether they might have enough to eat, and so forth. Fear is the

enemy that destroys the faith that is able to accomplish seeming miracles when spirit in man is so harmonized with God that it lays hold of and appropriates a measure of His power.

Faith visualizes in terms of Truth. It discerns clearly—more clearly than physical sight—more clearly even than intellectual reasoning. To the eye of faith even the invisible is visible. It supplies the "evidence of things not seen." Consequently faith—the power of spiritual discernment—is man's most efficient aid amid life's varied complexities. Through it he can discern Truth in situations wherein neither his physical senses nor his reasoning mind offers more than limited help.

Those who are numbered among the world's greatest characters have been first of all men of spiritual discernment. In the realm of achievement it has been repeatedly true that men who have followed the promptings of their spiritual urge have found the path to success unhindered, whereas their more deeply reasoning brothers have debated every possible pro and con until the moment of opportunity slipped by.

Solomon, the wisest of men, placed much stress on spiritual discernment. "Get wisdom," he said, "yea, with all thy getting get understanding." Solomon knew what men of all ages have had to learn: through the discernment of Spirit, or spiritual understanding, man arrives at life's most important decisions.

No doubt it would be possible to rewrite in terms of faith the history of every great movement for world betterment, the story of every great invention, the record of every people as well as that of every individual. The vital achievements of men, the things really worth while, the books, the pictures, the advancements in the industrial arts and natural sciences have come because men have followed the urge of spiritual

vision through which Truth, in one form or another, has been visualized.

In comparatively few instances, however, has faith found its path one of complete ease. The way of faith is necessarily the surrender of all that stands between one and one's goal. Think not that any discoverer set foot on a new land, that any inventor perfected his machine, that any struggling youth gained recognition, or that any individual gained a sense of close companionship with the Father, without making sacrifice and surrender. Everything that stands between one and the desired goal must be given up if one would attain. This giving up includes much—even the fear that one may not succeed must be swept out of heart and mind when one surrenders to the power of Spirit. There must be complete trust in the vision of Truth that faith provides.

Persons often spend much time trying to prove things that are in the keeping of God. Unless such persons can see the last step in an undertaking, they hesitate to take the first one. They are loath to leave the working out of some things to the Power that controls the universe.

Once upon a time a rich man motored from coast to coast, but before he started, his secretary spent nearly a month arranging the details of the trip and making provision for every contingency. Hardly anything worked out according to the schedule. From start to finish the man was so annoyed because things did not work out as he had planned that he found no joy in the trip. Another party of tourists followed about the same route at about the same time. They left their plans to God. They did not have a definite schedule, therefore they could not well be disappointed as to the daily mileage or a place to spend the night. But from beginning to end things seemed to be provided in just the measure of their need. These persons enjoyed every mile of their

journey. When faith rules there is no room for the fears that have their origin in doubt.

It was growing dark in the big barn and the wee lad who peered upward into the darkened loft was a bit timid.

"Is that you, Grandpa?" he queried as he heard some one forking the hay overhead.

"Yes, child."

"I want to come up, but I can see the ladder only a little way."

"Never mind. Just come a round at a time. You'll always see the next one from where you happen to be."

When one has faith in the guidance of Spirit each round of the ladder of life will be revealed to be quite within reach when one is ready for it. Every observing Truth student has noted how ways are opened or closed to direct his steps. When particular needs arise Spirit shows the way by which to meet them.

A reliance on Spirit through faith is far different from following a course blindly. There is such a thing as blundering through an experience to a successful outcome. However, "going it blind", as it is called, lacks the consciousness of companionship with God which is the great source of strength to those whose hearts hold trust and faith. Confidence in the knowledge that there is a Presence that walks with them, that never sleeps, that never tires, that never loses courage, that never falters is the priceless boon that strengthens those who "walk by faith, not by sight." With this trust in their hearts, men of faith have faced heroically every possible situation in life. Less heroic, perhaps, is the present age, but no less needful to man is a consciousness of the protection and love of the Father.

Jesus' repeated reference to shepherds may well suggest the shepherding care that Spirit exercises over those whose hearts are strong in faith and trust. St. Paul assures us, "To them that love

God all things work together for good." Any person who finds his way difficult can meditate on these words with profit. If a man loves God to such an extent that he can put away everything that separates him from the Father, he will find a great improvement in his life; things more and more will work together for his good. Men and women in all walks of life are proving this every day.

Like a drop of water that has surrendered itself to the illimitable sea, he that loses himself in God will share in all that God is.

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## THE DYNAMIC POWER OF FAITH

*By* EVELYN F. HAMILTON

Faith ennobles.
Faith uplifts.
Faith illumines.
Faith enriches.
Faith reveals.
Faith cleanses.
Faith purifies.
Faith renews.
Faith energizes.
Faith empowers.
Faith heals.

Have faith in God, in life, in people, in yourself.

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The language of Truth is unadorned and always simple.—*Ammianus Marcellinus.*

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A man's life in his family—with his wife, with his children, with his mother, with his neighbors—is not made up of grandstand plays, and defiance of the elements, and all that sort of thing. It is made up of a series of little acts, and these little acts and little self-restraints are what go to make up the man's character.—*William H. Taft.*

# SPRING

*By* Minola Maddy

I STOOD on the hilltop, looking toward my Father in prayer. The fresh scented winds sweeping by me carried hints of the coming spring. Over all was a silence as the world awaited the new birth, the moment when nature would give new life to all things.

My soul was silent too, and I stood bowed in reverence. As I heard the gentle murmur of the wind and felt the soft caress of the sunny air on my face, I felt a curious longing in my heart to know more of this new life, a desire to seek the place whence it came. High in the tree tops the wind hummed an inviting song and low in the grasses it whispered of untold joys. Faster and faster my heart beat, and with an answering call I went forth to seek the treasure of which the wind sang.

Leaving the hilltop and descending into the valley, I came to a forked road. One branch seemed wide and inviting and many persons were following it; it was called the road of human experience. The other branch was but a small path over which few were going; it was called the path of faith. I stood hesitant, wondering which way to take. Although the wide road seemed pleasant, those traveling it did not seem happy or contented, and something within me questioned its security. The small path seemed more friendly, and as I looked, I saw a light shining not far ahead. "This," I thought, "must be the Christ way," so I took the way of faith instead of the road of human experience.

At first the path seemed dark, and I did not know where I was going. But the little light was always before me, guiding my footsteps. As I walked on, the way became surer and the light

grew brighter. As the light brightened the path grew wider and became more and more beautiful until finally it merged into a great field called service.

This field was so big that I drew back, fearful of going on, lest I be lost in its expanse of servitude, but I had traveled the way of faith that knows no turning back. Within me a little voice urged me onward, saying, "Lo, I am with you always."

Without further hesitation I entered and at each step there waited deeds of mercy and of love to be done ere I traveled on. Sometimes I paused a long time, finding the tasks difficult and thankless, but always the small voice encouraged, "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

Then as I grew in self-mastery, service became a delight. I no longer served of necessity but for the joy of serving—giving of loving service without stint. Just as I realized this consciousness of joy in serving, the field narrowed to a road that began to ascend, and ere long I had mounted the height called understanding. There I could see all things in the light of an immortal glow. I no longer had to travel the path of blind faith, nor did I have to labor without understanding. The light of the Christ shone everywhere, and looking back I saw the long way over which I had traveled.

Clearly the way stretched behind me, and before me in its eternal grandeur lay the Source of all life that I sought. It was a great garden called the garden of love. I went forward, pushed open its yielding portal, and stood wondering at the threshold. Flowers grew everywhere. Their exquisite perfume filled the air. Before me lay a great bed of roses, crimson in their strength, and representing material love; just beyond them were great beds of pansies, little relics of friendships. There were violets, forget-me-nots, daisies,

all bringing back memories of forgotten bits of love, kindness, courtesy, and sacrifice. At the center of the garden—at its very heart—was a large bud, infolded in its green leaves, quivering with new life as it awaited the moment when it should give forth its rare fragrance to the world.

As I stood in rapture bound, with a surging joy that filled my being, the bud opened into a radiant lily. Its white petals manifested the pure spiritual love of Christ. Perfect and illumined the lily shone above the other flowers, sharing with each something of its purity and giving to each greater radiance and beauty.

The lily symbolizes the Christ love; it blooms forever, and though I may turn away it is always there when I seek its light—the love of my life, the lily of my garden, the source of new life, blooming in the hearts of men.

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## FAITH

*By* Berenice Metcalf Rice

"Thy faith hath made thee whole"—the Master's words
Lose not their music sung the ages through.
Eternal is the promise made to all,
The message never meant for chosen few.

The words of comfort, meant for all who seek
The Truth with deepening fervor, are sublime;
God was and is and ever shall be love;
Love knows not distance nor an end of time.

Faith slumbers in the breast till flesh in need
Seeks Truth; then understanding opens wide
The door to heaven and the glory blinds
Eyes unprepared for love's increasing tide.

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The world can know a living Christ only from living works.—*Wee Wisdom's Way.*

# FAITH AND WORKS

*By* Dr. Edward Ormerod

A VEXING PROBLEM to many earnest students, who are interested in the world-wide renaissance of interest in popular psychology, is to determine the relationship between faith and works.

There is the man who frankly admits that he believes that if he had faith he could sit down and have a million dollars fall into his lap, and there is his grossly earth-bound brother who, having heard such a belief expressed, would hasten to have the other incarcerated in an asylum lest he become violent in his lunacy.

Yet—perhaps both are right!

There is ample Biblical authority showing the relationship of faith to works from either viewpoint. From the many passages in holy writ we might select, for instance, the story of the blind man whose sight Jesus caused to be restored. From the account given in Mark it appears that the blind man earnestly desired his sight. Some of his friends told him that Jesus was calling him, and he arose, threw aside his outer garment, and went to Him.

The man apparently did no material thing—nothing that could be reasonably construed as "works"—yet, having answered a question as to what he desired, he forthwith received his sight. Jesus then assured him that it was his faith that had made him whole.

The passage that is most often quoted in refutation of the belief in the sufficiency of faith alone may be found in the second chapter of James, wherein we are told that faith without works is dead. But to understand just what James meant, it is necessary to read from the fourteenth verse to the end of the chapter. In this

passage, the salient point often is separated from its context, with unhappy result.

James said, "Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by my works will show thee *my* faith."

Is not James suggesting that works are not essential to accomplishment save as a medium for the functioning of faith?—if that be not creating a distinction without a difference. It may be that a present day writer, with the same thought in mind, would say: "Faith without works is static; it is the current without a motor through which to function. Works are the medium through which the static becomes dynamic, resulting in a visible demonstration."

Had the blind man refused to rise and go to Jesus, perhaps he would have gone sightless to the end of his days. So simple a thing as raising himself, putting aside a piece of clothing, and taking the few steps that separated him from the Great Physician seems to have constituted the medium for the functioning of his faith. Simple, yet entirely sufficient!

If we can visualize faith and works as two integral parts of a single unit, we shall have gone far toward solving one of our difficulties.

Our next problem is: What part of the emphasis that we put on the whole should go to each part? How much to faith; how much to works?

Which brings us to the need for a definition of "works."

In the healing of the blind man, a very simple matter in the way of works sufficed to bring about so remarkable a thing as the restoration of sight.

On the other hand, a farmer who would expect a bumper crop, without plowing, harrowing, sowing, cultivating, and reaping, would be wanting in judgment, however great his faith. In such a situation, works would seem to constitute

a large part of the unit that we call a bumper crop.

If you say that under such circumstances works without much faith are sufficient to obtain results, I cannot agree with you. It seems to me that a farmer, of all men, displays unbounded faith in his occupation. Consider the things that may operate against him: drought or flood; heat or cold; hail or insect pests; and so forth. Yet he faces all these possible hazards with faith in the outcome—sometimes with unconscious faith, it seems.

When some one speaks of work, there usually comes to mind the thought of the burning up of muscular tissue through physical labor. A farmer smiles when some one speaks of a bookkeeper's work. A blacksmith would scarcely understand were you to talk to him about brain-fag or mental exhaustion. Nevertheless, persons who are qualified to judge maintain that such an apparently simple thing as thinking is the hardest work that man does. A bloody sweat is not caused by muscular effort but by the agony of a soul straining in what may be a death struggle.

When we know that these things are true, we begin to vision the true meaning of "works".

Doubtless the blind man had done much hard thinking about the healing of his ailment. So closely related were his works and his faith that Jesus referred to them as one—faith.

Our activities in early life are, for the most part, the result of example or habit. As we grow we begin to think and to act as individuals. Such faith as we have in early life may be said to function subconsciously. Later, as we learn more of man's dual nature—Spirit functioning through the physical medium, our body—we commence to consider more purposefully our spiritual or mental nature.

At first we deal only with works. The emphasis is all on this part of our entity, or unit.

Later, the emphasis is more equalized. We learn something of what we can do by our exercising conscious faith, in conjunction with works.

Once in a while there rises from the crowd a man who has progressed in this way until he stands head and shoulders above every one else. More and more does the emphasis in his life appear to rest on faith and less and less on works. The emphasis appears to rest on faith, but, as a matter of fact, he has merely changed the character of his works and is now doing creative thinking, the hardest work of all. The crowd sees him only as a man of great faith.

Jesus said that this would be so; that others would do the works that He had done, and even greater works. Master psychologist that He was, it sufficed that He spoke the word: the works that He did were in the realm of Spirit.

From the viewpoint of the man in the street, the relationship of faith and works to each other must continue to be that one without the other is dead. Yet, by a whole-hearted and earnest study of the subject we may catch a glimpse of the faith that removes mountains and casts them into the seas.

The degree to which we depend on works (in the common meaning of the term) for the fulfillment of our desires corresponds inversely to our understanding and use of the spiritual qualities within us.

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## WITHIN

Within the folded bud there lies the glory of the full-blown flower.

Within the folded bud there dwells the essence of its exquisite perfume. Within my heart there dwells the glory of the living Christ, the beauty of His love and holiness divine, unfolding to perfection.—*H. P. N.*

# LESSONS IN TRUTH

*By* H. EMILIE CADY

## AFFIRMATIONS

*Fourth Lesson*

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing and it shall be established unto thee; and the light shall shine upon thy ways.—*Job 22:27, 28.*

MOST PEOPLE, when they first consciously set out to gain a fuller, higher knowledge of spiritual things, do so because of dissatisfaction—or perhaps unsatisfaction would be the better word—with their past and present conditions of life. Inherent in the human mind is the thought that somewhere, somehow, it ought to be able to bring to itself that which it desires and which would satisfy. This thought is but the foreshadowing of that which really is.

> Our wishes, it is said, do measure just
> Our capabilities. Who with his might
> Aspires unto the mountain's upper height,
> Holds in that aspiration a great trust
> To be fulfilled, a warrant that he must
> Not disregard, a strength to reach the height
> To which his hopes have taken flight.

The hunger which we feel is but the prompting of the divine within us, which longs with an infinite longing to fill us. It is but one side of the law of demand and supply, the other side of which is unchangeably, unfailingly, the promise: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The supply is always equal to the demand, but there must first be a demand before supply is of use.

There is, attainable by us, a place where we can see that our doing can cease, because we realize that Spirit is the fulfillment of all our de-

sires. We simply get still and know that all things whatsoever we desire are ours already; and this knowing it, or recognizing it, has power to bring the invisible God (or Good)—the innermost substance of all things—forth into just the visible form of good that we want.

But in order to attain this place of power, we must take the preliminary steps, faithfully, earnestly, trustingly, though these steps at first glance seem to us as useless and ridiculous as do the ceremonial forms and religious observances of the ritualistic churchman.

To affirm anything is to assert positively that it is so, even in the face of all contrary evidence. We may not be able to see how, by our simply affirming a thing to be true, a thing which to all human reasoning or sight does not seem to be true at all, we can bring that thing to pass; but we can compel ourselves to cease all quibbling and go to work to prove the rule, each one for himself.

The beautiful Presence all about us and within us is the substance of every good which we can possibly desire—aye, infinitely more than we are capable of desiring; for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

In some way, which it is not easy to put into words—for spiritual laws cannot always be compassed in mortal words, and yet they are none the less infallible, immutable laws which work with precision and certainty—there is power in our word of faith to bring all good things right into our everyday life.

We speak the word, we confidently affirm, but we have nothing to do with the "establishing" of the word, or bringing it to pass. "Thou shalt also decree a thing, and *it shall be established unto thee.*" So if we decree or affirm unwaveringly, steadfastly, we hold God by His own unalterable laws to do the establishing or fulfilling.

They who have carefully studied spiritual laws, find that, besides denying the reality and power of apparent evil, which denying frees them from it, they also can bring any desired good into their lives by persistently affirming it is there already. In the first instructions given to students, the denials and affirmations take a large place. Later on, their own personal experiences and inward guidance lead them up to a higher plane where they no longer need rules.

The saying over of any denial or affirmation is a necessary self-training of the mind which has lived so long in error and false beliefs that it needs this constant repetition of truth to unclothe it and to clothe it anew.

As it is with the denials, so with the affirmations. There are four or five great sweeping affirmations of truth which cover a multitude of lesser ones, and which do marvelous work in bringing good to ourselves and to others:

First: God is life, love, intelligence, substance, omnipotence, omniscience, omnipresence.

This you will remember from the first lesson —"Statement of Being." As you repeat the affirmation, please remember that every particle of life, of love, intelligence, power, or of real substance in the universe, is simply a certain degree, or, so to speak, a quality of God made manifest or visible through a form. Try to think what it means when you say that God is omnipresent, omnipotent, omniscient.

If God is omnipresent (all presence), and is all good, where is the evil? If He is Omnipotence (all-power), what other power can there be in the universe?

Since God is omnipotence and omnipresence, put aside forever your traditional teaching of an adverse power, evil (devil), that may at any moment thwart the plans of God and bring you harm.

Do not disturb yourself about the appearances of evil all about you; but in the very presence of

what seems evil stand true and unwavering in affirming that God, the Good, is omnipresent, or all there is present. By so doing, you will see all the seeming evil melt away as the darkness before the light or as the dew before the morning sun, and good come to take its place.

Second: I am a child or manifestation of God, and every moment His life, love, wisdom, power, flow into and through me. I am one with God, and am governed by His laws.

Remember while repeating this affirmation that nothing—no circumstance, no person or set of persons—can by any possibility interpose between you and the Source of your life, wisdom, or power. It is all "hid with Christ [the innermost Christ or Spirit of your being] in God." Nothing but your own ignorance of how to receive, or your willfulness, can hinder your having unlimited supply.

No matter how sick or weak or inefficient you seem to be, take your eyes and thoughts right off the seeming, and turn them within to the central fountain there, and say calmly, quietly, but with steadfast assurance: "This appearance of weakness is false; God, manifest as life, wisdom, and power, is now flowing into my entire being and out through me to the external." You will soon see a marvelous change wrought in yourself by the realization that this spoken word will bring to you.

You do not change God's attitude toward you one iota by either importuning or affirming. You only change your attitude toward Him who is always on the giving hand. By thus affirming, you put yourself into harmony with divine law, which is always working toward your good and never toward your harm or punishment.

Third: I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid, for Spirit is God, and cannot be hurt or made

sick or afraid. I manifest my real self through this body now.

Fourth: God works in me to will and to do whatsoever He wishes me to do, and He cannot fail.

Affirming His mind working both to will and to do, makes us will only the good; and He, the very Father in us, does the works, hence there can be no failure. Whatsoever we fully commit to the Father to do, and affirm is done, we shall see accomplished. These, then, are the four comprehensive affirmations:

First: God is life, love, intelligence, substance, omnipotence, omnipresence, omniscience.

Second: I am the child or manifestation of God; and His life, love, wisdom, power, flow into and through me every moment. I am one with God, and am governed by His law.

Third: I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid, for Spirit is God, and God cannot be sick or hurt or afraid. I manifest my real self now.

Fourth: God works in me to will and to do whatsoever He wishes me to do, hence I cannot fail.

Commit these affirmations to memory, so that you can repeat them in the silence of your own mind in any place and at any time. Strangely will they act to deliver you out of the greatest external distresses, places where no human help avails. It is as though the moment you assert emphatically your oneness with God the Father, there is instantly set into motion all the power of omnipotent love to rush to your rescue. And when it has undertaken for you, you can cease from external ways and means, and boldly claim: "It is done; I have the desires of my heart." "Thou openest thy hand, and satisfiest the desire of every living thing," said the Psalmist.

In reality God is forever in process of movement toward us, that He may manifest Himself

(all good) more fully through us. Our affirming, backed by faith, is the link which connects the car of our conscious human need with the ever-moving cable of His power and supply.

They who have claimed their birthright by thus calmly affirming their oneness with God, know how still they can be from external planning and efforts, after they have called into operation this marvelous power by affirmation. It has healed the sick, brought joy in place of mourning, literally opened prison doors and bidden the prisoner go free, without one particle of human effort or assistance.

Understand, it is not necessarily the using of just this form of words that has availed in each individual case; but the denying of apparent evil, and, in spite of all contrary evidence, affirming the good to be all there is, affirming oneness with God's omnipotent power to accomplish, even when there were no visible signs of His being present, wrought the deliverance. In one case within my knowledge, just simply claiming, "God is your defense and deliverance," for a man who had for five years been an exile from home and country (through a series of deceptions and machinations which for depth and subtlety were unparalleled) opened all the doors wide and restored the man to his family within a month, without one effort or step taken from the human side; and that, too, after five years of the most strenuous human efforts of lawyers had failed utterly to bring the truth to light or to release the prisoner.

Some minds are so constituted that they get better results from repeated use of denials; others, from using denials less and affirmations more.

No definite rules can be laid down as to which will work most effectually in each individual case to eradicate apparent evil and bring the good into manifestation, but some little hint can be given which may be helpful.

Denials have an erasive or destructive tend-

ency. Affirmations build up, and give strength and courage and power. People who remember vividly, and are inclined to dwell in their thoughts on the pains, sorrows, and troubles of the past or present, need to deny a great deal; for denials cleanse the mind and blot out of memory all seeming evils and unhappiness, so that they become as a far-away dream. Again, denials are particularly useful to those who are hard or intolerant, or aggressively sinful; to those who, as a result of success, have become over-confident, thinking the mortal is sufficient in itself for all things; to the selfish, and to any who do not scruple to harm others.

Affirmations should be used by the timid and those who have a feeling of their own inefficiency; those who stand in fear of other minds; those who "give in" easily; those who are subject to anxiety or doubt, and those who are in positions of responsibility. The people who are in any way negative or passive need to use affirmations more; the ones who are self-confident or unforgiving, need denials more.

Deny evil; affirm good. Deny weakness; affirm strength. Deny any undesirable condition, and affirm the good you desire. This is what Jesus meant when He said, "What things soever ye desire, when ye pray, believe [or claim and affirm] that ye receive them, and ye shall have them." It is what is meant by the promise: "Every place that the sole of your foot shall tread upon [or that you stand squarely or firmly upon], that have I given you."

Practice these denials and affirmations silently on the street, in the cars, when you are wakeful during the night, anywhere, everywhere, and they will give you a new, and, to you, a strange mastery over external things and over yourself. If there comes a moment when you are in doubt as to what to do, stand still and affirm, *God in me is infinite wisdom; I know just what to do.* "For

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Do not get flustered or anxious, but depend fully and trustingly on your principle, and you will be surprised at the sudden inspiration which will come to you as to the mode of procedure.

So always this principle will work in the solution of all life's problems—I care not what the form of detail is—to free us, God's children, from all undesirable conditions, and to bring good into our lives, if we will take up the simple rules and use them faithfully, until they lead us into such realization of our Godhood that we need no longer depend on them.

(The fifth lesson will appear in May *Unity*.)

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Unity's supply comes from God but largely through the persons who send us love offerings. We give thanks to God for His bounty, and we give thanks to the givers of the individual gifts that we receive. To each person who makes an offering to Unity School we send our blessing in grateful acknowledgment of his gift. We know that God blesses both the gift and the giver, and we rejoice in the blessings that come to those who share their good with us.—UNITY SCHOOL OF CHRISTIANITY.

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## PRAYER OF ASSURANCE

*By* HARRIET CARTER RENNER

There's never a day so dark, dear Lord,
But what You can make it bright;
There's never a task that's given us
But what You can make it light;
Our burdens, too, and our heavy hearts
Can be lifted, day by day—
If we will but turn to You, kind Lord,
And let You show us the way.

# + THE HOME +

## THE PERFECT GIFT

*By* LORETTO M. BADGER

NOTHING SO TOUCHES our hearts as the trust of our little children. How they watch us with their sweet, innocent eyes, expecting that we will care for them and guard them from harm, believing that everything that we say and do is right!

We are their models. They speak and act much as we do until years have brought them discretion. Upon the plastic clay of their receptive minds we daily stamp our actions, even the tones of our voices, and the expressions on our faces.

Never have I felt so humbled as when I looked for the first time into the face of my little girl and thought, "Here is the human being that I brought into the world. What am I going to do for her?"

At that moment, as I searched my heart, it seemed that what I most wanted for my child was to make myself over anew for her. I wished her to have a perfect mother. Almost impossible, of course; yet I am sure that many other mothers, either consciously or subconsciously, have felt a like desire.

We strive to give our children material comforts. We work to surround them with the luxuries of life. This is right if we do it without spiritual loss to them; if we teach our children that material things are never to be exalted above their proper sphere, that always beyond the material world are the spiritual values, which alone

can determine happiness. Always, always the kingdom of heaven lies within.

God wishes us to use all His material blessings, all the wonders of science and of invention that make our living comfortable and interesting. But these things cease to be blessings when we imagine that in them lies the way to the kingdom.

We can best impress these truths on our children, without undue preaching, by holding fast to them ourselves, by living them naturally and joyously with every attitude of our minds and with every breath of our bodies.

How deep our love is for our children! How unselfishly our hearts yearn toward them! What is the greatest, the most wonderful thing that we can do for them?

First let us ask ourselves a few searching questions. Let us be truthful in our answers even though the truth hurts. What emotions does my child see on my face? Do I register strength or weakness? Are my eyes shining with confidence and love? Is my whole being expressive of poise and courage? Is my countenance ever marred by uncharitable thoughts or my body fretted with impatience?

Every thought that I hold in my mind makes its imprint on my face, and then is reflected in the mirrorlike child faces about me.

Suppose that I teach my child that Jesus said that we are to love one another, to live like one big family. Then next day I remark, "I never did like that Mrs. Smith, anyway, and I'm sorry she moved next door." Have I not undone the effects of my teaching? By my remark I create an atmosphere of inharmony which the sensitive mind of my child will catch and register. She will also see the look on my face as I utter the words—a look of ill will.

I should send Mrs. Smith a glass of the new jelly that I just made or run in for a few minutes' cheery visit with her. To dislike a person while

doing him a kindness is virtually impossible. I should find some good trait in Mrs. Smith and let my thoughts dwell on it.

At other times I may not open my lips, but my thought is held in my mind; it registers there and on my face. There is but one sure way to erase ill will from consciousness, and that is to supplant it with good will. Modern psychology has shown us this great truth, but in doing so psychology has but reaffirmed the words of Paul, "Be not overcome of evil, but overcome evil with good."

How can we control the harassing little details, the everyday annoyances that tend to mar the harmony of our days? I do not refer to the big troubles; we tap hidden resources of strength to meet the tremendous issues of life. It is the little crosses that sap our energy and really play havoc until we find a remedy. Let us remember to say calmly to ourselves, "Now, this particular little problem has arisen. Let me be quiet until I realize how to solve it." Doubt not for a moment that the solution will come. Usually a few moments of stillness will suffice.

Our learning to meet everyday problems corresponds to a pianist's practicing finger exercises. We gain technique. Our spiritual faculties are kept supple. Our souls are attuned to harmonious living. We become more peaceful in mind and in body, more radiantly Christlike, more perfect.

The greatest gift that we can bestow on our children is the example of our own beautiful life. Failing to do this, nothing else that we give them will quite suffice. A beautiful life is within the reach of all, and it is the one perfect gift.

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Be strong and of good courage, fear not, nor be affrighted at them: for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.—*Deuteronomy.*

## HOUSE BLESSING

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger, as to kin;
And bless each crystal windowpane
That lets the starlight in;
And bless the rooftree overhead,
And every sturdy wall;
The peace of God, the peace of man,
The peace of love, on all.

—*Arthur Guiterman.*

## WOMAN'S WORK

*By* Louise Comes Reeve

Bending down low over soft sleeping faces;
Washing and kissing and loving them all;
Teaching them fine little courteous graces;
Building up memories for them to recall;
Making them laugh at the end of each tumble;
Giving them rest, thus preserving their poise;
Helping them never to fret or to grumble;
Keeping up spirits while toning down noise;
Soothing hurt feelings, yet fixing no blame;
Planning a pleasure where duty must lurk;
Making them sportsmen in life's every game;
Forming true humans—and that's woman's
work.

# ACCORDING TO MY FAITH

Words by
EVELYN BROWN ROBINSON

Music by
GEO. MARKS EVANS
Mus. Bac.

1. Ac - cord - ing to my faith He gives me joy
2. Ac - cord - ing to my faith He gives me peace
3. Ac - cord - ing to my faith He gives me pow'r

To still my brood-ing o - ver pet - ty words; A
To calm the strife of greed with - in my soul; When
To cast out de - mons of de - spair and hate. Why

joy - ous heart mere words can-not an - noy; A joy - ous
man for - gets him - self, then wars will cease; When man for-
should man trust, if not thro' ev - 'ry hour? Why should man

heart mere words can-not an - noy, Can - not an - noy.
gets him-self, then wars will cease, Then wars will cease.
trust, if not thro' ev - 'ry hour? Thro' ev - 'ry hour?

# SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

## LESSON 1, APRIL 7, 1929.

Unity Subject—*Spiritual Cleansing and Healing.*

International Subject—*The Ministry of Isaiah.* —Isa. 6:1-8; 20:1, 2; 38:1-5.

The following texts may be studied in connection with this lesson: Isa. 6:9-13; 7:1-7; 20:3-6; 38:6-22.

1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

2. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.

4. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7. And he touched my mouth with it, and said, Lo,

this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

1. In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it;

2. At that time Jehovah spake by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put thy shoe from off thy foot. And he did so, walking naked and barefoot.

1. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live.

2. Then Hezekiah turned his face to the wall, and prayed unto Jehovah,

3. And said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4. Then came the word of Jehovah to Isaiah, saying,

5. Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

GOLDEN TEXT—*Then I said, Here am I; send me.*—Isa. 6:8.

SILENT PRAYER—*I am purified and healed in mind and in body by the activity of the high ideals that have been revealed to me by the Spirit of truth.*

Purification and healing are the central teachings of this lesson. The lesson sets forth certain movements of the healing processes that are constantly working out the salvation of those who are trusting in divine help. We learn in the first verse that "king Uzziah died." This means that the dominating physical strength has lost its hold on the organism. Then the higher self (Isaiah,

meaning *Jehovah is salvation*) begins the purification and renewal of the body. The individual who is experiencing this inner renewal soon begins to realize the truth of Paul's words: "When I am weak, then am I strong."

In Isaiah's vision the symbols represent spiritual ideas. The seraphim symbolize ideas of purity; "seraphim" means "burning, noble," and stands for the cleansing power of exalted ideas.

Wings represent freedom from material limitations. Six wings indicate that the purification must be accomplished throughout the six avenues of consciousness in the body. (Those who are spiritually quickened have a partial development of intuition, in addition to the five senses.) The intelligence represented by the face and the practical understanding that the feet signify are concealed because the work to be done is too deep for human conception. Flying denotes the divine action. "Holy, holy, holy, is Jehovah of hosts" is the word of Truth in Spirit; "the whole earth is full of his glory" declares wholeness for the body.

When one receives a real insight into that which is contained in spiritual perfection, one feels very small and unworthy, but the consciousness of personal impurity is taken away by the realization of divine purity in thoughts and words (verses 5, 6, and 7). Then one is ready to go forth in the power of Spirit to proclaim the fullness of Truth to every phase of his own being and to other persons as he is led, and as the Truth is revealed more and more to him.

In Isaiah 20 we are taught a lesson against trusting in the outer for deliverance and safety. According to an old hymn:

"The arm of flesh will fail you;
Ye dare not trust your own."

The king of Assyria had conquered the kingdom of Israel and had taken the Israelites captive. Then he came up against Judah. Hezekiah, king of Judah, gave him all the silver from the house

of Jehovah and from the king's house. He also cut off the gold from the doors and pillars of the temple and gave it to the Assyrian king.

Hezekiah was trusting to Egypt's help against Assyria, which was a very foolish thing to do because of Egypt's unreliability. Egypt represents the darkness and ignorance of the purely physical in man when unillumined by Spirit. Isaiah, in laying aside his prophet's clothing and walking naked and barefoot, teaches us that we are sure to experience the absence of true power and strength if we forget that our overcoming might is spiritual and not material.

Isaiah's lesson bore fruit; through the power of God the hosts of Assyria (the sense reasonings of the intellect) were defeated, and Judah (true spiritual understanding) was delivered. (See II Kings, chapters 18 and 19, in conjunction with Isaiah 20.)

Then we have the lesson of Hezekiah's healing. Hezekiah means *"Jehovah hath strengthened."* He signifies the building up of spiritual strength and firmness. Man becomes conscious of his strength as being spiritual and so becomes really strong and powerful only after he has learned that he can do nothing of his outer, mortal self, apart from the Christ (see John 15:5).

The utter helplessness of mortal man to heal and lift himself into the life consciousness is symbolized by the illness of Hezekiah: "Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live." As man comes into a degree of understanding of Truth, he disciplines himself and establishes a certain order throughout his being; then he finds that he must die to all the limited thoughts and activities of the mortal. By consecrated thought and prayer he unifies himself with Jehovah, his indwelling Christ, and a real healing follows—he enters into a renewed consciousness of sureness of life and strength.

QUESTIONS

1. What are the central teachings of this lesson?

2. How is true strength realized?

3. What is the general teaching of Isaiah's vision?

4. What does chapter 20 of Isaiah teach?

5. What do the illness and healing of Hezekiah signify?

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LESSON 2, APRIL 14, 1929.

Unity Subject—*Turning to the Spirit.*

International Subject—*Hezekiah Leads His People Back to God.*—II Chron. 30:1-9, 25-27.

Verses 10 to 24 also may be studied in connection with this lesson.

1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel.

2. For the king had taken counsel, and his princes, and all the assembly in Jerusalem, to keep the passover in the second month.

3. For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem.

4. And the thing was right in the eyes of the king and of all the assembly.

5. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto Jehovah, the God of Israel, at Jerusalem: for they had not kept it in great numbers in such sort as it is written.

6. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto Jehovah, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria.

7. And be not ye like your fathers, and like your brethren, who trespassed against Jehovah, the God of their fathers, so that he gave them up to desolation, as ye see.

8. Now be ye not stiffnecked, as your fathers were; but yield yourselves unto Jehovah, and enter into his sanctuary, which he hath sanctified for ever, and serve Jehovah your God, that his fierce anger may turn away from you.

9. For if ye turn again unto Jehovah, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

25. And all the assembly of Judah, with the priests and the Levites, and all the assembly that came out of Israel, and the sojourners that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26. So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven.

GOLDEN TEXT—*Jehovah your God is gracious and merciful.*—II Chron. 30:9.

SILENT PRAYER—*Man looketh on the outward appearance, but Jehovah looketh on the heart.*—I Sam. 16:7.

In the study of things pertaining to religion, we should keep in mind the three activities of consciousness—spiritual, psychical, and physical. The spiritual is the realm of absolute principles, the psychical is the realm of thought images, and the physical is the realm of manifestation. The well-balanced, thoroughly developed man, for whom Jesus is type, comprehends and consciously adjusts himself to Spirit, soul, and body as a whole, and thereby fulfills the law of his being. These are the symbolical "three days" of the res-

urrection of the son of man. Those who are on the way to this attainment have various experiences, which are symbolically set forth in these Scriptures.

The Hebrew nation is represented in the context of this lesson as being in a state of idolatry, drunkenness, oppression, and widespread neglect of true religious worship. The brazen altars of Baal were set up in the sacred Temple. The people were following the psychical and material instead of the spiritual, and national weakness was apparent everywhere. They were paying large yearly tribute to the Assyrians to keep the peace, and they were taxed beyond endurance. This all represents the man or woman who has lost sight of the true God and is swamped in waves of materiality.

The remedy is at hand, waiting to be used by those who are strong in I AM power. Hezekiah's name means *"Jehovah hath strengthened."* Human strength is too weak to carry out the necessary reforms, but there is a king who receives his strength from God, and His name is Jehovah, the supreme I AM expressed in man. The first step is the cleansing of mind and body. Many days were spent in carrying out the unclean things that were in the Temple. This means that we must purify our minds and bodies, in order that Spirit may come in to do the regenerative work. Some people think it necessary to cleanse the mind only, and let the body take care of itself, but Truth reveals to us that we must in all ways fulfill the law of purity. Whoever defiles his body with impure thoughts, lustful passions, or decaying food, will find his progress retarded at some point.

The burnt offerings of bullocks and sheep on the altar represent the transmutation of the physical forces to the next higher plane of action. This is a process of body refinement that takes place in those who follow Jesus in the regeneration.

The altar represents the place in consciousness where we are willing to give up the lower to the higher, the personal to the impersonal, the animal to God. The life forces of those living in generation flow down to the generative center in the body and are spent in the material plane. This brings death to the body. When, because of a sincere desire for spiritual things, man lifts up his mind there is a complete reversal of these life forces. Instead of the downward flow, the currents start toward the heart, and a process of body rejuvenation begins. Then there is rejoicing in the man, and he sings praises unto the Lord. This is represented by the "*singing* with loud instruments unto Jehovah" (verse 21). When this blessed realization of the regeneration comes to consciousness, the voice of man is heard by the Lord, and his prayers ascend "even unto heaven."

QUESTIONS

1. What are the three activities of consciousness?
2. How do the Scriptures help him who is on the way to the attainment of being a thoroughly developed man?
3. When does one become swamped in waves of materiality?
4. What is the remedy?
5. Must the body be cleansed as well as the mind?
6. How may man lift up his life forces?

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## Lesson 3, April 21, 1929.

Unity Subject—*Spirit Strengthens and Redeems.*

International Subject—*Comfort for God's People.* —Isa. 40:1-11.

1. Comfort ye, comfort ye my people, saith your God.
2. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her

iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

3. The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God.

4. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain:

5. And the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

6. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field.

7. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass.

8. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

9. O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!

10. Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him.

11. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, *and* will gently lead those that have their young.

GOLDEN TEXT—*As one whom his mother comforteth, so will I comfort you.*—Isa. 66:13.

SILENT PRAYER—*The Christ Spirit works mightily in me to enlighten, to strengthen, to bless, and to save from all unrighteousness.*

There is one source of true comfort; that source is Spirit. Jesus said that the Spirit of truth was "the Comforter" whom the Father would give to those who are willing to let go of the world (material consciousness and beliefs)

and who are seeking to know and to practice the Christ truth (see John 14:16, 17). As, in mind, we come up out of the mortal, limited, earthly thought about ourselves and turn our attention to Jehovah, the Christ, to that which is real and true in Spirit, to that which is pure and wholesome, to that which pertains to life, health, joy, peace, and the bountiful, saving power and goodness of God, we are comforted, and we enter into peace and rest.

Jerusalem refers to the heart center in man. It is the city of peace, or the peace consciousness. As an individual, in his thoughts and acts, turns more and more fully to God, his life becomes more harmonious and free from condemnation. His good is greatly increased; he receives a double portion of joy and of blessings in place of the former troubles that he had been reaping because of his sins, his errors, and his shortcomings.

Verses 3, 4, and 5 of our lesson bespeak the establishment of Truth and its freeing, saving power throughout the entire consciousness and organism of man. The "wilderness" signifies one's wild, uncultivated thought realm that must be disciplined and trained in righteousness. The "desert" refers to belief in and a sense of barrenness and lack; the substance idea and the idea of fruitfulness must be established in their stead.

Equalization, poise, a right balance in mind and life are brought about by lifting up one's lowly, self-depreciative, servile phases of thought (valleys), by humbling or putting away the arrogance, pride, haughtiness, and self-sufficiency of the inflated mortal ego (mountains and hills that shall be made low), and by refining and harmonizing one's whole being (making the uneven places level and the rough places plain).

Thus shall the presence of the Christ be revealed in one; even his outer man (the "flesh") shall express and radiate the wholeness and perfection of Spirit, "for the mouth of Jehovah hath spoken

it" ("Ye therefore shall be perfect, as your heavenly Father is perfect," are the words of Jesus Christ).

Verses 6, 7, and 8 teach the transitoriness of the outer or physical man apart from conscious oneness with God. Certainty of life and of good is not attained through mortal mind but through Spirit. By the "breath of Jehovah," the inspiration or inbreathing of the Christ Mind, both the nothingness of the purely mortal and the source of all true power and reality are made clear. Jesus said, "I can of myself do nothing"; "but the Father abiding in me doeth his works."

That which is of God, that which is established and built up in Truth, endures: "The word of our God shall stand forever." In line with this, Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

Zion was a fortified hill, where David's palace was, and where the tabernacle and the ark of the covenant were kept during David's reign over Israel. Later Zion became a part of Jerusalem. The word Zion means "sunny, clear," i. e., "unobstructed sunshine; set up; established." It signifies love's abode in that phase of the subjective consciousness in man where high, holy thoughts and ideals abide. In some places in the Bible Zion is used figuratively for the Holy City, the New Jerusalem. As such it signifies spiritual consciousness.

The "cities of Judah" represent thought centers in the subjective phase of man's consciousness that belong to his religious nature. These centers are, or should be, established in spiritual understanding; to this end they must learn to see, or to consciously contact, God—"say unto the cities of Judah, Behold, your God!"

As all the thoughts, faculties, and phases of man's being are cleansed, adjusted, and centered in Truth, the Christ Mind or Spirit of God will work mightily in his life and he will express and

manifest more and more divine dominion, perfection, and blessings. Gentleness, tenderness, thoughtfulness, kindness will become dominant qualities in him; destructive tendencies will cease, and his whole being will be transformed into constructive, abiding life and usefulness.

QUESTIONS

1. How are true comfort, peace, and rest attained?
2. What do the "wilderness" and the "desert" signify?
3. How are equalization, poise, and a right balance in one's mind and life brought about?
4. How is certainty of life and of good attained? What does endure?
5. Explain the inner meaning of "Zion" and the "cities of Judah."
6. What causes gentleness and constructiveness to take the place of destructive tendencies in one's life?

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LESSON 4, APRIL 28, 1929.

Unity Subject—*The Lamb of God.*

International Subject—*The Suffering Servant of Jehovah.*—Isa. 53:1-12.

Isaiah 52:13-15 also may be studied in connection with this lesson.

1. Who hath believed our message? and to whom hath the arm of Jehovah been revealed?
2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.
3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.
4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

8. By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due?*

9. And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

11. He shall see of the travail of his soul, *and* shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

GOLDEN TEXT—*With his stripes we are healed.* —Isa. 53:5.

SILENT PRAYER—*In the name of the Lord Jesus Christ, let my body substance be restored to its primitive purity.*

The "man of sorrows" is the body of spiritual man. God made spiritual man after His image and likeness. This man is Christ—Jehovah God. This Christ or true man made a body, a perfect,

ideal expression of all the beauty, symmetry, and comeliness possible to Being. This body was not formed, but was idealized. It is the Universal Body of substance, out of which man forms flesh and blood, the physical body. In the New Testament it is symbolized in the personality of Jesus.

In our lesson for today, this Universal Body is meant. Isaiah includes both the Christ and the Jesus in his cabalistic description. It is the Adams or personal egos in the creative process that "like sheep have gone astray." The Universal Body of the Lord has been marred by men, and men's bodies are defective in consequence. There is but one body, and we all live in its substance as we breathe the universal air. Whoever pollutes his body pollutes the bodies of all people, because there is no separation in substance. It is a unit. Not one essential particle can be taken away, nor a single one added.

We are living in the cosmic man, or Grand Man of the Universe, as fishes live in the sea. We have power to pollute that sea-substance, and it consciously suffers and is degraded in consequence of our wrongdoing. This is an apparent mystery to the personal sense, but a wider understanding reveals its truth. Who believes our report ("Who hath believed our message?") that this Universal Body or substance invisible suffers and is thrown into unnatural shapes when we project our error thoughts into it? This presence invisible is revealed to our consciousness as a plant grows. It comes forth from what seems absolute formlessness. "He hath no form nor comeliness."

This universal cosmic body is "despised, and rejected of men." We can see the daily fulfillment of all this in our experiences.

Occultists know that this Universal Body substance is, so to speak, a safety-valve for error thoughts. It conducts away and purifies the accumulated angry, lustful, and selfish mental emanations of the race, as the wind blows away

and dissolves the foul gases of a sewer. But there is a certain amount of reaction. The violent throes of nature are the efforts of the cosmic body to free itself of human-thought inharmony. Wars, cyclones, tornadoes, earthquakes, and all of the throes of nature have their beginnings in human error thought.

This Body Universal can make no protest. It is a larger human body, and is subject to the race thought exactly as our bodies are subject to our thoughts. We can sin against our bodies to the point of destroying them, and they silently obey our will until they disintegrate. So the cosmic or Christ body is "cut off out of the land of the living."

As our bodies are not evil or wicked, but merely show forth, and suffer for, the wickedness of mortal ignorance and willfulness, so the Body Universal "had done no violence, neither was any deceit in his mouth."

But the Father is working out a great redemptive plan through the power of the Universal Body to receive and to harmonize error thoughts. Jesus of Nazareth played an important part in this saving of man from the result of his wrong thinking and doing. In "His name" we can overcome as He overcame.

QUESTIONS

1. Explain the "man of sorrows."
2. How is the physical body of man formed?
3. In reality is there more than one body? Of what is the Universal Body composed? How do we live in it?
4. Explain the cause of wars, cyclones, earthquakes, and so forth.
5. What is the Father working out through the power of the Universal Body?
6. What part did Jesus of Nazareth play in the divine plan?

# SILENT UNITY

*I have faith in the Inner Light, and I obey its leading in all that I do.*

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down,* shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

## HEALING THOUGHT

*April 20 to May 19*

At 9 p. m. each day, will you join in the affirming of this truth?

# I have faith in the healing power of the Lord Jesus Christ now manifest in me.

"And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

The same healing power that restored sight to the blind men is here now. "Lo, I am with you always." This healing power works through faith. Lift up your voice to the Lord Jesus in faith, and you will be healed.

## PROSPERITY THOUGHT

*April 20 to May 19*

At 12 noon each day, will you join in the affirming of this truth?

# I have faith in the prospering power of the Lord Jesus Christ now expressed in me and manifest in my affairs.

Faith stands first among the avenues by which man makes union with Divine Mind. No other teacher of religion has anywise near equaled Jesus, and He taught that faith is one of the greatest of the divine attributes.

Men immersed in material thought do not understand how faith so small as a mustard seed can remove mountains. Like most Orientals, Jesus used His imagination freely in describing the latent spiritual powers of man. However, He proved by His works that man has abilities far beyond human conception. Peter was an ignorant fisherman, yet Jesus made him a great spiritual leader.

Have faith in the opulence of God now being expressed in your mind and in your affairs, and you will be prospered.

# PRAYERS ANSWERED

*"What hath God wrought!"*

[These letters from persons who prayed *with* Silent Unity show that God does answer prayer.

We will forward letters to the authors of testimonials. Send letters, giving post office address and initials of the person, the name and date of periodical from which testimonial was taken.—*The Editors.*]

## I WILL COME AND HEAL

All persons must learn sooner or later that real happiness is not found in material things. Some persons learn this in their search for the truth about life. Other persons seem to have this knowledge literally forced upon them by adverse experiences—like the woman who wrote the following testimonial:

*San Mateo, Calif.*—I am a faithful student of your publications, and I receive much help from them. What I can do to spread Truth I do with my whole heart and soul.

Following is the story, in brief, of one whose understanding needed God's guidance.

Three years ago I went through a period of restlessness and unhappiness that grew like a big black cloud, shutting out every bit of sunshine. Reasoning only made it worse. I felt that I had nothing worth living for, and on every side the darkness closed in until I wished that I were dead. In reality I had everything that a woman could ask for: a handsome, devoted husband who held a good position; four lovely boys from three years to fifteen years of age; a beautiful home under a magnificent oak tree; an automobile; and hosts of friends. But in my mind I was wretched.

One night, as I stepped out of the car in front of our home, a speeding motorist knocked me down and ran over both my legs. At the hospital three doctors said that there was "one chance in a million" that I would recover. One of my legs was so badly crushed that amputation seemed absolutely necessary. Seven operations followed, and expense running into thousands of dollars was incurred. Also, one danger after

another seemed to threaten my baby while I was not at home. He suffered from pneumonia, diphtheria, and other diseases. My husband lost his position. In the midst of all this trouble, some one put into my hands a *Weekly Unity*. I read it and the little seed took root and grew, and after three years of suffering I am here to tell the world that I would go through it all again to learn what I have learned through your magazine, for today I am a marvel to every one who knows me, a marvel of health and prosperity and joy. Both my legs are strong and well. My beloved husband is building up a new business that is far more suited to his tastes; my boys are strong and beautiful; oh, the world looks good!

Best of all, I find that all my problems are solved in our silences, and I am guided in every step by God's light and understanding. And Unity—why, goodness! —I couldn't live without my Unity magazines.

God bless you all, and may your good deeds go round the world times without number.—*K. R. B.*

*Sultana, Calif.*—Some time ago I wrote asking for help for diabetes. I rejoice to tell you that I am absolutely free. Also, my blood pressure is almost normal. Words fail me when I try to thank you and our heavenly Father for this wonderful help.—*Mrs. J. S.*

*Wilkinsburg, Pa.*—I am thankful to the Savior for answering the united prayers of Silent Unity and myself for my restoration to health.

Last month I was in bad shape. My legs below the knees were swollen to about twice their normal size; my pulse was very irregular and was missing beats; at times I could hardly get my breath. I could not lie in bed at night and could sleep very little. Now, praise the Lord, I am in a normal condition! In the last few days the swelling has left my feet, my pulse has become regular, my respiration is normal, and I sleep like a baby.—*J. E. S.*

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## FILLED WITH PLENTY

*Chicago, Ill.*—About two months ago I wrote asking your assistance in finding a new position. I should have written to you sooner to inform you that the search ended on the first of the month, when I made what promises to be a very desirable connection. I had

what will probably seem to you a typical experience. After writing to you and waiting about two weeks, I began to think that I must "do something about it." So I badly gummed up my mental machinery by anxious thought, and struck out for New York to look for an opening in spite of a definite "hunch" which told me to stay in Chicago. After four weeks of loneliness, of daily walking from place to place, and of growing anxiety—to say nothing of expense—I suddenly said to myself, "I am going back to Chicago!" When I got back here I found that a man who knew something of me and of what I could do, on learning that I had lost my former position, had expressed regret that I had gone to New York, and had said that he wished to see me in case I returned. I called on him and found that he had been thinking for some time of making a position for me in the organization where I now am. In other words, my job was waiting for me right here where I was, but by diligent reliance on my own separate wisdom I had deliberately run away from it. —*A. H. A.*

*Rochester, N. Y.*—This is a report of the result of your coöperation with us in prayer for our prosperity. Five of the eight bungalows have been sold and we are no longer doubting or fearful for the prospects of selling the other three.

Somehow we have secured especially satisfactory purchasers. In fact, we feel that God selected them and sent them to us. We have sold on payments as low as $100 down and $65 a month. It is possible for us to extend such credit for we are enjoying almost unlimited credit ourselves. We are passing on the blessings that we are receiving. We thank God. We are much happier since we have been doing business with faith and love in our hearts in place of fear and distrust.

We ask God to bless the members of Silent Unity who wrote us such fine impersonal letters that seemed like messages direct from God.—*Mrs. L. B. S.*

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## HE SHALL HAVE ABUNDANCE

*Lincoln, Nebr.*—Wonderful things have come to me since I have been reading *Unity* and using your prosperity bank plan. Two years ago next month I started

reading *Unity,* after I was told that I must rest for a year. I had been sick more or less for ten years. A friend told me of *Unity* and I was ready for it. I had been ill in bed a week when I started reading. I have not been ill a day since. I decided that I would try to help others and in that way have less time to think about myself. I found that many persons were worse off than I. I decided to do some kind of work that would help others as well as me. I got a position selling the Bible to rural schools. I love the work, and I know that I will help some children. I have almost everything that I wanted a year ago but did not have. Of course I had to help get them but I know that I could not have done it without God's help.—*G. W.*

*Decatur, Ill.*—I am inclosing a check for $3 which I saved in my first prosperity bank. I want you to send me another bank. I do not want to be without one. We have been greatly benefited. My husband is a salesman, and he has succeeded in his work and has made extra money through his large sales. He is now heading the salesmen of his company for number of sales in the State. We are very thankful to God. —*Mrs. K. V. L.*

*Cleveland, Ohio*—My son is seventeen years of age and is going to high school. He is a musician. He was very much discouraged because he could not get a position to play. He said that he needed a new suit and asked me when I would be able to get him one. I told him when I would be able to get him a suit and he replied that he could not wait that long. I told him to ask the Father. He did not understand what I meant so I explained. I told him to read the letter that I had received with my prosperity bank. He did so, and practiced the drill. In less than a week his uncle gave him $5. This uncle had never before given him a cent. During the last six months my son has earned $75. He has bought himself a complete outfit of clothes. He uses the statement, *"Every wind that blows fills me with the Spirit of plenty and I rejoice in my prosperity."—Mrs. A. A. M.*

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## SEARCH THE SCRIPTURES

*St. Louis, Mo.*—Again I want to express my gratitude for this wonderful department, and for the help

and inspiration that I am receiving every day. I had many demonstrations while studying the lesson on "Overcoming." God bless and prosper you.—*H. M. R.*

*Wilmington, N. C.*—I am inclosing my answers to the questions on Lesson 9, "Imagination." I have derived much pleasure and benefit from this lesson; it has been very uplifting. A problem in my domestic life worked out perfectly as I applied the teaching. This has strengthened my faith. I do not worry any more; I am quietly resting and waiting for the good things that I know are mine. I thank the dear ones at Unity for the benefits that I am receiving.—*A. P.*

*Miami, Fla.*—I was very grateful when my answers to the questions on Lesson 1 came back to me and I noted the helpful comments attached. I studied them over very carefully and was much enlightened. Shortly after I sent in this first lesson I had a realization of the deeper meaning of the silence than I had ever known before, and it has helped me wonderfully. It is a real pleasure to send you Lesson 2. These lessons are helping me to understand all the literature I read on spiritual subjects. I am putting into practice the teaching that I am receiving, and the results are most satisfactory.—*D. Q.*

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## WHAT HATH GOD WROUGHT

*Pittsburgh, Pa.*—Your program came in clear as a bell at 12 a. m. November 15, 1928.—*W. H. P.*

*Unity Radio Department:* Your program last Sunday night, under your new wave-length assignment, was received clearly and in large volume.—*L. H. P., Tampico, Mexico.*

*Unity Radio Department:* We enjoyed the "Afterglow" talk very much this evening. It was a wonderful treat for my husband and me. The message of our oneness with the Father was splendid.—*M. J. D., Minneapolis, Minn.*

*Chatham, Ont., Canada*—We happened to tune in on your station at 11:45 p. m. November 14, 1928. This is the first time that we have heard you, and the program came through clear and even. Enjoyed the program.—*M. S.*

*Unity Radio Department:* I am so happy over the fact that we can at last get WOQ on our radio, that

I feel that I must tell you about it. We had never been able to get you until you were assigned the new wave length and could use additional power. Now we enjoy your services and get much inspiration from them.—*Mrs. R. M. C., Enid, Okla.*

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## MY HELP COMETH FROM JEHOVAH

*Lemon Grove, Calif.*—I am sending you this small love offering, and I want to say that I have enjoyed *Unity* more this time than ever before. Maybe it is because I am getting nearer to Truth. For many years I would not permit my mother to talk to me about things that she read in *Unity*. In fact, I hated it, and my two sisters had the same feeling, but your prayers and hers have done wonders. I thank you. —*Mrs. F. A. H.*

*Gerlach, Nev.*—I wish to express my thanks for the many good things that I receive from *Unity, Weekly Unity*, and *Unity Daily Word*. I would not be without any one of them. Before me now is the *Daily Word* message for Sept. 9, and it is just what I now need. —*A. J. F.*

*Lakeside, Calif.*—It has seemed lately that whenever there is some special worry bothering me, along comes a copy of *Unity* to straighten out the tangle. —*F. W. G.*

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## FREE FROM CARES

*Los Angeles, Calif.*—I have enjoyed the holiday season immensely and I have realized this year more than ever before the universal spirit of love and peace. Always before I have gone through the Christmas season busy, excited, hurried, anxious, and fatigued. This year I experienced the joy, the calmness, and the peace that the Christmas season signifies. This change came about because I realized as never before the love of God and His divine Presence, and in all the busy time I never once neglected to keep my daily silence and meditation period. Many times I heard the "still small voice" and my heart was made glad and my joy was full because I knew that God was always present and my all-sufficiency in all things. I have had many

beautiful demonstrations with my prosperity bank drill, not only materially but spiritually.—*S. E. F.*

## LOVE ONE ANOTHER

*Silent Unity:* Some time ago my mother and I wrote to you for prayers to adjust inharmony in my domestic affairs. Having read of many cases in which wonderful benefits had been received, I expected the unpleasant conditions in my own life to be banished overnight. So I began faithfully to repeat the beautiful, inspiring affirmations which you so kindly sent me, meanwhile continuing in my rut of discontent and of faultfinding. Things got no better. Through the indiscretions of a member of my family I was subjected to a most humiliating experience, and I assure you that I was having a "grand and glorious" time indulging in self-pity.

But one simply cannot study Truth faithfully and fail to absorb some of it. Suddenly, after a night and a day of indescribable mental agony, I discovered the rotten apple in the basket. It was none other than myself; my cantankerous, wrong-thinking, gossipy, unforgiving self just naturally had me down on the mat, shoulders flat. Of course, I had to make the discovery myself, and it came as a terrible shock, but I can date all improvement from that hour of painful self-revelation. I realize that all my problems have worked out to far better advantage to every one concerned than had I been given my way.

Unity, to me, is priceless. Every day I bless you at Unity. Yours is a wonderful service.—*Mrs. M. R. S., Muncie, Ind.*

## I AM THE LIGHT

*Chicago, Ill.*—From time to time during the past year I have written you about my progress and inspiration in studying Truth, and I have been greatly helped by your prayers and your letters. I feel that I must tell you how happy I am over my complete regeneration through Truth. I never would have believed it possible for any human soul to have the complete sense of happiness, peace, and harmony which I possess. I had always led a well ordered Christian life. This I say, not in praise of myself, but merely to show

that so far as external appearances were concerned, there was nothing radically wrong. I suffered mental anguish during the past three and a half years, because of the many strange and unusual circumstances that came into my life. For months at a time I not only did not have the use of my eyes, but physically I was as helpless as an infant. Through studying Truth and diligently applying right thoughts, I have regained perfect vision. I enjoy a normal happy life, and I have the "peace of God, which passeth all understanding." I have become master of myself. I rejoice and praise God for my knowledge of spiritual values. —*Mrs. E. M. A.*

## HE IS MY REFUGE

*Brooklyn, N. Y.*—About a year ago I wrote to you asking for help. Now, after fourteen years of useless doctoring and experimenting I am healed of skin trouble, through your help. My friends and I have read the many Unity booklets which I have bought, and we find counsel and help in them all. Study of Unity has increased my understanding so that I enjoy our church services more and more. I am so glad that Unity does not ask anyone to give up his own church. —*Mrs. C. S.*

*Glen Ridge, N. J.*—Your publications have indeed opened to me "new heavens and a new earth" and have transformed me as well as my daughter. Words can not express the height and depth of my gratitude. May God bless and prosper you!—*F. V. A.*

*Sparks, Nev.*—I can truthfully say that I have learned more about Christ's teaching from reading *Unity* magazine and *Unity Daily Word* than I ever have known before. May God give you his richest blessings.—*Mrs. F. M.*

## BRING YE THE FULL TITHE

*Lakeside, N. J.*—Inclosed you will find a money order for my tithe for last month. I cannot tell you how much better I feel since I began tithing, and everything seems to be improved in every way. My best love to you and my best wishes for your wonderful work.—*J. S.*

# HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

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I have been studying Truth the last few months, and my husband seems to resent my efforts to apply the principles of Truth in our home. I am trying to interest some neighbors in Truth, but they do not seem to appreciate my efforts. My husband openly opposes my telling my neighbors about Truth. In fact he tells me that I should mind my own business. How can I overcome his opposition and make him see the light? —*Extract from a letter received by Silent Unity.*

There may be times at which you should listen to your husband and pay attention to him. A common failing with wives is to get into the habit of thinking that they are right and their husbands wrong. Too often a wife rules her life almost entirely by her sympathies and does not use the wisdom and judgment in many things that her husband would have her use. At times he may seem to be severe in his judgment. Yet he is quite often nearer to the right way of dealing with other persons than his wife is when she is guided by her sympathy and impulse, apart from true wisdom. Pray for wisdom, that you may express the true Christ compassion toward others. Many persons really need to learn how to rely on their own efforts in attaining Truth instead of depending on help from outside sources. One needs to use much wisdom in seeking to help friends and neighbors into a truer and better way of living. When your husband offers you advice about such things, we suggest that before you reject it, even in your own mind, you go within and ask the Holy Spirit what there is in that advice that you should heed. You may not need to say anything to your husband about this, but his soul will realize the change in

your attitude toward him, and this change will help to establish harmony in your home. When a husband or wife takes up the study and practice of Truth and the other violently opposes it, there is usually a reason. Quite often this reason is a lack of wisdom on the part of the Truth student.

Patience and kindness alone will not meet your need. You must have wisdom and good judgment and understanding love. You must willingly coöperate with your husband in an effort to harmonize your views with his. When necessary you must be firm, as when you met him outwardly on his own ground at the time he lost his temper, and your firmness seemed to make matters better for the time being. But remember that when firmness becomes opposition, it will not gain permanently helpful results.

Every day go into the silence, and realize for yourself *first* and then for your husband the following prayer:

*"I am established in wisdom and good judgment, as well as love and peace. The law of divine justice and right is now working perfectly in and through me for the good of my husband and of all other persons; this law is working in and through my husband and all other persons for my good. I acknowledge only the one Presence and the one Power, the Good Omnipotent, in myself, in my husband, and in my home. This one Power dissolves every appearance of error. All things are working together for the glory of God. For this I praise Him and give thanks."*

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## BY REQUEST

"House Blessing," by Arthur Guiterman, appeared on the back cover of the November 1927 issue of *Unity*. This proved so popular that the edition was soon exhausted. In response to many requests, "House Blessing" is reprinted in this issue of *Unity*.

# THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

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## EXCELSIOR

When a man climbs a mountain, so long as he keeps his eyes on the highest peak as his goal, he feels that he is not making much progress toward it. However, should he become discouraged at his apparent lack of advancement, let him not turn back, but let him look back over the path he has come; he will then see that he has risen to remarkable heights in contrast to the level from which he started. This retrospect will give him new strength and inspiration to press on toward his lofty goal.

Not unlike a mountain climber's backward look was President Coolidge's address given last December before the Pan-American Conference on Arbitration and Conciliation in Washington. Twenty nations of the Western Hemisphere were represented, their common purpose being, according to the President, to "advance the cause of civilization by substituting the obligation of reason for the coercion of force . . . to raise humanity to a higher level of existence."

Those persons who argue that world peace is still a long way off, although there are many treaties and pacts and movements in the cause of peace, should pause with President Coolidge and look back over the "hard and stony" path up which these movements have climbed. The stones will then no longer show; only the decidedly upward incline will be seen, and he who looks will marvel at the height that has been so quickly attained.

Let the reader, with President Coolidge, look back over the path of peace and consider the big steps, made by the two Americas, that he pointed out in his address:

As early as 1794 in a treaty with Great Britain, usually referred to as the "Jay Treaty," it became the privilege of this Government to introduce into modern diplomacy the principle of arbitration. . . .

The countries of South America led all the world in their contribution to this cause. The treaties of 1822 of Greater Colombia with Peru and with Chile, of 1832 with Mexico, and of 1825 with Central America, set new standards in the conduct of international relations. It is a notable and significant fact that at the first conference of a Pan-American character, held at Panama in 1826, a treaty was signed which declared: "The contracting parties solemnly obligate and bind themselves amicably to compromise among themselves all differences now existing or which may arise in the future, and in case no settlement can be reached between the disagreeing powers the question shall be taken for settlement to the judgment of the assembly". . . .

The Congress of Lima of 1847 established the principle that all differences that may arise between two or more of the American Republics shall be settled without recourse to force, and that if the parties cannot reach an agreement by diplomatic negotiations or through the interposition of the good offices of other nations for the purpose of conciliation, such questions shall be submitted to the arbitral decision of one of the Republics or to a Congress of Plenipotentiaries.

Declarations of a similar nature were made at the Congress of Santiago of 1856, the Congress of Lima of 1864, the Congress of Caracas of 1883, and at the series of international conferences of American States beginning with the Conference of Washington in 1889, and including the recent conference at Havana in January of the present year [1928]. . . .

Some of the countries here represented have added further strength to the principle of arbitration by making it a fundamental tenet of their political constitutions. Among these are Venezuela, Ecuador, the Dominican Republic, Brazil, and Uruguay.

President Coolidge called the foregoing treaties and declarations the foundation, indeed the milestones, "which mark the way to future progress." He pointed out, too, that it was not

always an easy matter to set up these milestones, for "the history of this continent discloses the presence of as large a number of difficult and delicate questions as in any other section of the world." He called attention to the fact that the uncertainty of the boundaries of the American states gave rise to a large number of territorial disputes which belong to the class usually arousing the most deeply rooted national feeling. These disputes, however, were settled by direct negotiation, conciliation, and arbitration which, said the President, will be a constant reminder that the nations of this continent "have dedicated themselves to the ideals of peace and are willing to exercise the self-control and make the sacrifices which the maintenance of these ideals imposes."

Although the conference that the President addressed had assembled to discuss ways and means of procedure, the members were reminded that they should not overlook the deeper significance of their gathering.

It has come into existence [said the President] because the governments and the peoples which it represents want peace and justice with each other. Every sovereign nation here represented has sent its delegates because it is animated with that spirit. All have come voluntarily with a fixed desire to contribute to that end. The publication to the world of that fact alone is resplendent with a new hope of peace and good will. Its deeper meaning lies in the undisputed ability of mankind slowly but surely to secure what they most want.

Mr. Coolidge believes, too, that men's thoughts are an all-important factor in bringing peace to the world.

Slowly but surely [he said] modern thought is bringing the different nations of the world to corresponding standards. Governments are coming to see that it is by no means in derogation of their dignity to submit their differences with each other to the decision of an impartial tribunal. The disposition to pursue hasty action is disappearing. The desire to bring dif-

ferences to mutual accord and satisfaction by negotiation . . . is more and more apparent.

Then, like the mountain climber who looks ahead at the lofty summit with a new light in his eyes, Mr. Coolidge turned the vision of the conference to the heights of peace yet to be attained.

These present prospects [he said] and these inspiring records of the past place upon us of this generation a heavy responsibility. We must not only maintain the traditional policy established by the founders of our republics, but we must also carry the procedure of conciliation and arbitration to a new and higher sphere. The world has the right to expect that the mission undertaken by the early statesmen of this continent shall be carried to completion. Our history, our national ideals, and the standards of our international intercourse make this a solemn obligation.

Those in the valley may some day wish to climb the mountain; with interest, with personal concern, they watch the climber. Will he fall? Will he turn back? Or will he reach the summit? On his success largely depends what they will do. The President was not unmindful of those who watch the climbers on the path of peace.

Gentlemen of the conference [he said], lovers of peace throughout the world will follow your deliberations with the deepest interest and with the highest hopes. It is with an abiding faith in the mission of Pan-America as the standard bearer of peace and good will that I wish you the fullest measure of success in the discharge of the important duties that have been intrusted to your keeping.

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## THEN—AND NOW

An eastern clergyman declares that at the time of the American Revolution there was only one professed Christian in Princeton university and two in Harvard university. Today nine-tenths of the university and college students of both sexes are members of some Christian church.—*Benton Harbor (Mich.) News.*

# UNITY'S FINANCES

MANY, MANY persons have inquired how Unity School gets funds to carry on its work. They are surprised to learn that God really and literally provides for the work, through His children.

It is often assumed that, because Unity makes no set charge for its spiritual ministry, it must be supported almost entirely by a few wealthy persons. This is a mistaken belief.

When Charles Fillmore and Myrtle Fillmore began their work of demonstrating God's healing power, about forty years ago, they became convinced that they should make no set charge for their ministry; they could not exploit what belonged to God. They reasoned thus: "If the power of God is doing this healing and this work, then we have no right to set a price on it. So we are going to do this work knowing that God will reward us." They have worked on this basis ever since, and their faith has been justified. God does provide.

Unity's income is derived mostly from love offerings sent in by those who have been healed or otherwise helped by the spiritual ministry that is extended by the School. Those who have been helped are in no way bound to contribute therefor; they give love offerings if they like; they withhold if that is their wish. The person who has given nothing receives from Silent Unity, the department that has charge of healing work, exactly the same service that is enjoyed by one who has given a large offering. He who gives generously in return for any benefit received is complying with divine law and is therefore making himself receptive to further good; but that matter is between him and God, so far as Unity is concerned. Normal man is inherently honest; he wants to return good for good received. Those who have been helped by receiving a knowledge

of God are willing to support the work of giving that knowledge to others.

Nearly six hundred persons are employed at Unity headquarters. The work has grown so large that fewer workers could not care for it. New equipment and new buildings are needed at times to accommodate the increased volume of work. Merely the incidental expenses of such a huge institution are amazingly large. For instance, in 1928 the organization used $171 worth of pins. The expenses of Unity School are large—but not large compared with the resources of God.

The heads of Unity School feel their obligation to expend wisely the funds that come into their care. The rank and file of the Unity workers are paid such salaries as are generally paid to workers of similar ability. None of the executives receives a high salary, compared with the remuneration commanded by executives performing similar duties in the business world.

The Unity periodicals have a total of about five hundred and ninety-four thousand subscribers, yet they yield very little profit, because they accept no paid advertising. They are devoted to spreading the teachings of Jesus Christ.

Business men are incredulous when first they hear that Unity, a large institution, is supported by love offerings. It is a fact, however, that this institution is dependent on God and He has never failed it. At times the visible supply has seemed scant, but a firm faith in the infinite supply has invariably been rewarded. Most of the love offerings received are small—some of them amount to only a few cents—but they are given with love and gladness, without compulsion. No offering is too small to gain appreciation. Every penny helps to spread the Gospel of Christ to eager humanity and people *are* eager to hear the real message of Jesus. Those who help to forward His work are richly blessed and rewarded "in this day."

One of our greatest satisfactions about *Little Susie Sleep Ears* and *White Stockings and Other Tales* is the way in which they were received here at headquarters. When they were first published Unity workers flooded the office with their personal orders. Some bought them for little daughters or sons, sisters or brothers, cousins, or just any child that they were interested in. What pleased us most was that the workers found these books so attractive that they wanted to make some child happy by having them. More orders from workers were received for these books when they were first printed than for any other children's book that we have ever had. If they have stood the test of Unity workers' opinion, then we are sure that they will meet favor wherever they go.

The theme of May *Unity* will be "Love." Charles Fillmore will have an article in this issue explaining Love as one of the twelve powers of man. Evelyn Whitell has written a very fine article called "Love" for this issue. In it she says the only important thing in life is to be able at last to say truthfully, "In the spirit of love, and in the spirit of selfless service, I gave myself to the world." Other exceptional articles on this general subject will appear in May *Unity*.

In 1928 335,367 letters were addressed direct to Silent Unity. Adding to this number the letters which were referred to Silent Unity by other departments, we find that Silent Unity handled 600,007 letters. During the year 16,717 telegrams were received. In 1927 Silent Unity handled 524,848 letters. Thus every year Silent Unity's good work increases and the Truth is spread farther and farther.

*Beginning Again* is made up of special articles, from *Unity Daily Word,* that were most popular with the readers. It is the kind of book that you will want to carry with you, and one that you will want to send to your friends. It is priced at only 35 cents.

What shall you have for dinner today? Just look in your *Unity Inn Cook Book* and you will find recipes for many new and different dishes. If you haven't a *Unity Inn Cook Book* we will tell you just a few facts about it. It has 910 recipes for meatless cookery that have been tried and tested, special dishes for children, and balanced menus for each season. Bound in washable keratol and priced reasonably at $2.

Ghost stories! It may seem strange to publish ghost stories in *Weekly Unity*, but nevertheless "Ghost Stories" is the title of a very interesting article to be featured early in April. And, more interesting still, "Ghost Stories" is written by Imelda Octavia Shanklin, being taken from her book, "What Are You?" If you have not yet read that fascinating book, this article will give you an appetizing taste for it.

Those who study *Christian Healing* receive the benefits of Charles Fillmore's many years of meditation, prayer, and practice in the field of Christian living and Christian healing. *Christian Healing* is written for beginners, for advanced students, for investigators, for thinkers, for those desiring to heal themselves and others . . . for you. Send for it in the cloth binding at $1.50 or the paper binding at 75 cents. If you prefer the de luxe edition, in imitation leather binding, it may be purchased for $3 a copy.

Recently while attending a play Douglas DeVorss, our sales manager, noticed the pianist in the orchestra enthusiastically reading something every moment when not engaged in playing. Mr. DeVorss used his opera glasses to see what the precious book could be and discovered that it was a copy of *Unity Daily Word.*

For many, many years *Finding the Christ in Ourselves* has been one of our most popular booklets. Some Truth students say that it is the most inspiring and helpful of all the Unity publications. A person can show love, health, and happiness only by finding Christ in himself and letting Him manifest through him. *Finding the Christ in Ourselves* is an H. Emilie Cady book. Price, 25 cents.

If you haven't a souvenir catalog we will be glad to send you one free. It will give you an outline of the work that is being carried on here at Unity.

The American standard version of the Nelson teachers' Bible is the Bible used at Unity headquarters and is the version from which all Scriptural quotations in Unity publications are taken. Unity offers for sale a special edition of this Bible made up for Unity's exclusive use. The binding is of keratol instead of leather. For this reason, it is used exclusively by those Unity students who are opposed to the use of animal products where their use necessitates the taking of life. This Bible contains the most approved form of Bible index, full references, concise Bible dictionary and concordance combined, twenty-five outline maps, and twelve indexed colored maps. Size, 8¼ by 5⅝ inches. Price, in keratol binding, $4.50.

*Talks on Truth* is a collection of lessons by Charles Fillmore. Formerly part of them were contained in *Christian Healing;* other articles from separate booklets were added to make up this book. *Talks on Truth* is for the advanced Truth student. Its lessons logically follow those in *Lessons in Truth* and *Christian Healing* and are a necessary part of a well balanced course of study in metaphysics and mental healing. Published in paper cover only and priced at 75 cents.

"What are you? Until you can answer this question promptly and correctly at any time that it is asked, you do not know yourself well enough to trust yourself, to be happy, to be assured of continued safety and well-being." Thus Imelda Octavia Shanklin begins her new book, *What Are You?* From this paragraph you can imagine how interesting the rest of this book will be. After you have studied it you will never doubt again what you are. *What Are You?* comes in an attractive cloth binding and is priced at $1.

What do modern boys admire in modern girls? What do they seek in the girls whom they hope to marry? These questions are given an interesting answer in Aldis Dunbar's story, "His Side of It," which appears in April *Youth.* Girls as well as boys will want to read "His Side of It."

*The Spiritual Law in Business* is written for any person who is engaged in commercial life. In this book W. I. Hoschouer makes it clear that God will be your business partner if you will let Him. *The Spiritual Law in Business* will help one to apply Truth principles to one's every business need.

Perhaps you are one of thousands who feel the inward stir of great world changes. Old established standards seem unstable, and many students who are sensitive to spiritual changes find themselves vaguely confused. They sense changes without comprehending their import. For such "The World's New Birth," by Ernest C. Wilson, which appears in May *Unity* magazine, holds a message. It sounds a clear note, and offers an explanation of the part played by movements in the past and present of Christianity. It presents a vision of the part that the Unity movement and every Unity student may have in the world's new birth.

"Into the editorial department came a shining presence, that made everybody look up and smile." This is the logical beginning for an article about the woman who, with her husband, Charles Fillmore, founded Unity School. You will find inspiration in her picture and in the interview with her. They appear as a feature in April *Youth* under the title, "A Visit and a Message from Myrtle Fillmore."

*Miscellaneous Writings,* that wonderfully helpful series of short articles by H. Emilie Cady, has been translated into French and may now be ordered from Unity. The French translation of *Miscellaneous Writings, Melanges,* sells for 75 cents a copy.


# Be Ye Prospered

*By*

**Ruthanna Schenck**

Many persons are directed to Unity through the desire to become prosperous. Prosperity does not come by rubbing Aladdin's lamp or by mystical rites of any other kind, but is the natural state of affairs that every one should enjoy.

Poverty is just as much an error as ill health or any other kind of inharmonious condition. *Be Ye Prospered* was written especially for those persons who are truly seeking prosperity.

*Be Ye Prospered* is one of our newest books, written by the author of *Heal Thyself* and of the happiness lessons, now appearing in *Weekly Unity. Be Ye Prospered* will be an inspiration to you. Cloth bound, $1 a copy.

# The Seeds You Sow

When one lends a friend a book or sends him a magazine one does not always know the good that one is bringing into that friend's life. But Unity receives many letters every day from persons who have been introduced to Unity in just these ways . . . often their whole lives have been changed by one kind deed.

Recently a lady in California has been sending a friend her old Unity publications. She did not realize the good that she was doing until she received a letter from this friend. The letter was so remarkable that she sent it on to Unity. We do not have space to print the entire letter, but bits from it will help you to see just how much good one kindness did.

"I am not so good at telling what I feel, and I have wanted so much for you to know the big thing you did when you introduced this new thought into my life. It is not my life alone any more, for it has seeped out into the whole family and every day in every way I can see signs of a better grasp upon life and its varied problems being met by the individual menbers. . . Just at the time you gave me your literature to read I was most in need of that very thing. For a long time I have wanted spiritual rest and peace. . . . It would please you, I know, to see the way the children are being helped in health and thought by the good thoughts I give them from my readings and what they read themselves. They are really conscious that what they put into life they will take out. . . . Did you see this in *Unity?* 'I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me.' I believe that is what my daughter is leaning on. In the meantime she is not letting one stone go unturned to do what she can toward the desired end."

By this letter you will notice how many different lives this one kindness affected. We do not know whether this woman was introduced to Unity through *Unity, Unity Daily Word, Weekly Unity, Christian Business, Youth,* or *Wee Wisdom.* We do not know which Unity publications you are taking, but whatever ones they are pass them on when you are through with them. And if there is one particular Unity magazine which you think will help a friend, send him that magazine for a year, and that one kind and thoughtful deed may bring joy and happiness to you both.

"Give to the world the best you have
And the best will come back to you."

# TRUTH IN THE HOME

A Book

## That Will Benefit Your Family

*Truth in the Home* reads like fiction, with Mrs. Ransom, a sort of local Solomon, playing the leading part. Mrs. Ransom meets all sorts of people and each of them has a different problem for her to solve.

Mrs. Ransom in *Truth in the Home* meets: Mrs. Lathrop, who lives on a farm and has had a crop failure each year for four years; Mrs. Friend, who cannot get along with her neighbors; the mother who wondered whether motherhood was worth all the disappointments, heartaches, pain, and hard work; Mrs. Moore, who was manifesting extreme weakness, indigestion, and nervousness; Paul, who didn't want to go to school because the boys jostled and kicked him; Mrs. Willing, whose daughters felt abused if they had to help with the work; and many other persons whose problems were answered the Truth way.

You will find *Truth in the Home* very interesting as well as helpful. Reading about the problems that Mrs. Ransom meets so easily in this book will help you meet your own in the same understanding manner. *Truth in the Home* covers the whole range of home problems, not just one or two. It is a book that every member of your family will enjoy reading, and it is one that will bring harmony and love into your home.

Send for *Truth in the Home* today. It is bound in a heavy grade paper and priced at only 75 cents.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.


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You would be surprised to know how much it would simplify our work if, when paying for Unity literature, you would make your remittances payable to Unity School of Christianity instead of to one of the magazines or to one of the editors. Won't you help us by doing this?

# Begin at the Top

The man in the enviable position pictured above started at the top.

He knows that he will be successful in whatever he starts . . . day after day his life will hold nothing but happiness for him and for all whom he contacts . . . all discord has vanished because he is on top of the world.

Perhaps he learned about beginning at the top from *The Sunlit Way,* the popular Ernest Wilson book. Very likely the chapter "Begin At the Top" attracted his attention and the following paragraph next caught his gaze: "Probably because beginning at the beginning means beginning at the bottom when we are working from the standpoint of the material world, we have inferred that the same law applies to spiritual things; and we have believed that in spiritual things also it is necessary to begin at the bottom. It *is* wise to begin at the *beginning* in spiritual progress as well as on the material plane, but the beginning in spiritual progress is not at the bottom, but at the top! In all spiritual endeavor the place to begin is with God. This is the sunlit way!"

We wish that we had space to print the rest of the chapter that started him on the sunlit way, and the other chapters in this book that are just as important. Lack of space will not permit that here but we will take enough space to suggest that you send for *The Sunlit Way* today and let it show you the way to "begin at the top."

*The Sunlit Way* is bound in cloth and gold-stamped. An attractive jacket will protect your copy, and it is priced at just . . . $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Make your friends happy this year by remembering them with a Unity *Easter card.* Easter is a time for hope and joy; it is a time for friends to renew old acquaintances and rejoice together that the Christ has risen.

Unity School has some beautiful *Easter cards* with Truth sentiments to fit the Easter season. They are artistically decorated. The card pictured above is one of our 5-cent values. The others in this group are equally attractive. Our 10-cent cards are of unusual value; most of them were made to sell for 15 cents. Due to the exceptionally low prices of these cards no order for less than 50 cents can be filled.

Write us for your Easter cards today. We will arrange an attractive assortment for you.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

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# THE SCOTCHMAN SAID

after reading Hamlet for the first time that he saw nothing new in it; that it was just a collection of old sayings. If you are not familiar with the 10th chapter of Luke we suggest that you read it, and, like the Scotchman, you will find it full of familiar quotations. Also it contains the only account of the "seventy others" sent out by the Master to spread the good news—the gospel of Truth. Our Silent-70 department is founded on this incident, and we ask that all who are interested in helping others join one of our bands of seventy, and receive from us free literature for distribution. Write to us for further information.

One member writes as follows:

*Los Angeles, Calif.*—I wish to tell you of the wonderful progress in my Silent-70 work. It is marvelous to me that I meet so many who are waiting for the Truth. Often, in reading on the street car, the one sitting beside me asks about it. Yesterday a lady said that she had been praying to know about Unity, and was so grateful that God had answered her prayer by guiding her to me. . . ."—*E. DeC., S-70 No. FJ-16.*

# UNITY BOOKS AND BOOKLETS

| | | |
|---|---|---|
| **For Beginners** | | |
| Caroline Napier | | $ .50 |
| Directions for Beginners | | .25 |
| Directions for Beginners | Spanish, $.10; German | .25 |
| Getting the Clear Realization | | .25 |
| Lessons in Truth | cloth | 1.00 |
| Lessons in Truth | French, Swedish, Italian, Norwegian, $.75; German or Dutch | 1.00 |
| Miscellaneous Writings | paper, $.75; cloth, $1.50; de luxe | 3.00 |
| Miscellaneous Writings | French or German | .75 |
| Unity's Statement of Faith | | .10 |
| **On Healing** | | |
| Christian Healing | paper, $.75; cloth, $1.50; de luxe | 3.00 |
| Christian Healing | French | .75 |
| Divine Remedies | paper, $.75; de luxe | 3.00 |
| Divine Remedies | French | .75 |
| Heal Thyself | | 1.00 |
| **On Prosperity** | | |
| *Be Ye Prospered | | 1.00 |
| Spiritual Law in Business, The | | .25 |
| **On the Silence** | | |
| Book of Silent Prayer | | .50 |
| Methods of Meditation | | .35 |
| The Silence | paper, $.35; de luxe | 2.00 |
| **Pertaining to the Home** | | |
| Child Unfoldment | | 1.00 |
| Consecration of the Room, The | | .25 |
| Cook Book, Unity Inn, | washable keratol | 2.00 |
| Truth in the Home | | .75 |
| **Inspirational** | | |
| Beginning Again | | .35 |
| Faith That Removes Mountains | | .25 |
| Faith That Removes Mountains | German | .25 |
| Finding the Christ | | .25 |
| Finding the Christ | German, Spanish, or Swedish | .25 |
| Heaven Now | | .50 |
| *Sunlit Way, The | | 1.00 |
| **Devotional** | | |
| My Litany | | .10 |
| Truth in Song | | .50 |
| Unity Song Selections | | 1.00 |
| **For Advanced Study** | | |
| Selected Studies | paper, $.75; cloth | 1.50 |
| Talks on Truth | | .75 |
| Unity Tract Index | | .50 |
| *What Are You? | | 1.00 |
| **For The Children** | | |
| Aunt Joy's Nature Talks | paper, $.50; cloth | .75 |
| *Little Susie Sleep Ears | | .75 |
| Love's Roses | | .25 |
| Treasure Box | | .50 |
| Wee Wisdom Picture Book, Vols. II and III | each | .75 |
| Wee Wisdom's Way | paper, $.50; de luxe | 75 |
| *White Stockings and Other Tales | | .75 |

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

# AN IDEAL SUBSCRIPTION SERVICE

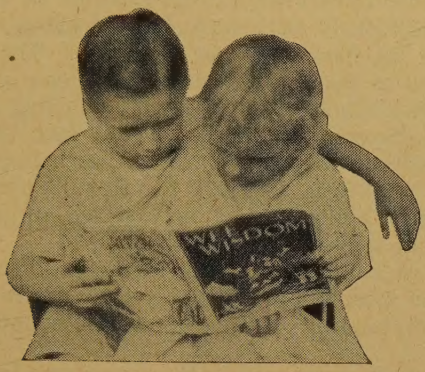
You can help us to give this by complying with the following suggestions:

(1) When giving a change of address always give your *old* address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way.

(3) Avoid sending currency in ordinary mail. Remittances may be made by check, bank draft, money order.

# *Wee Wisdom's Royal Reception*




Dottie Jeanne and Junior Hart live in Flagler Beach, Florida. They pray The Prayer of Faith every night and for a while they added, at the close,

"Dear God, send us *Wee Wisdom.*"

God heard and answered their prayers. The picture shows them as they eagerly scan the pages of this, their favorite magazine.

They anxiously watch for its arrival each month and now when they pray The Prayer of Faith, they add,

"And we thank You for *Wee Wisdom.*"

Yours in Love,
Mary A. Bandy
Huron, S. D.

There are little Dotties and Juniors all over the world praying that they will get *Wee Wisdom.* See that the prayers of your little Dottie and Junior, and those of your friends, are answered by subscribing to *Wee Wisdom* for them. Price, $1.50.

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Write the Unity sales department for the addresses of the book and magazine dealers who handle Unity literature in your city.

*For the Truth Student*

## *LESSONS IN TRUTH*

Recently *Lessons in Truth* classes were formed at Unity School. There have always been *Lessons in Truth* classes here, but previously they were limited classes and not all workers got the benefit of the teachings. The new classes are arranged so that every worker is in one of the classes. These classes are held every Thursday morning at 10 o'clock.

The significance of this is in the fact that if Unity School considers *Lessons in Truth* of such importance that each Unity worker is required to attend a special class in it then surely Unity School is justified in urging every Truth student to study it.

*Lessons in Truth* is our most important Truth book, and it is the one most important for you to study if you want a real understanding of Truth. Cloth bound and priced at $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

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## JUDGMENT DAY

Every day is a day of judgment. You are giving an account today of the idle words that you spoke yesterday. Is the accounting to your liking? If not, cease speaking idle words and make every word a power for good. Join the Good Words club. It will help you to speak good, true words, and your example will in turn help others to raise the standard of their words.

Sign this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

*Sign this blank, personally, and return for enrollment. Address envelope to Secretary Good Words Club, Unity, 917 Tracy, Kansas City, Mo.*

U-4-29

# FOR YOUR CONVENIENCE

## *In ordering a Prosperity Bank*

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $4.50 to pay for *Unity* magazine to be sent for one year to each of the persons named below, and will send this amount to you within ten weeks after receipt of my Bank.

1. Name .....

   Address .....

   City ..... State .....

2. Name .....

   Address .....

   City ..... State .....

3. Name .....

   Address .....

   City ..... State .....

(This offer does not include *Unity* magazine for the sender unless his name is listed above as one of the three.)

Name of sender .....

Address .....

City ..... State .....

4-29U

# IS IT TIME TO RENEW

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. The renewal price is $1.50 a year.

# Tune In

When one is not expressing health, prosperity, happiness, harmony, it is because one is out of tune with the good in the universe just as when something is wrong with a receiving set, when it is not properly tuned in, the music from the outer world is shut out.

Thinking—yes, deeper even than that—feeling is to one's expression what the receiving set is to the loud speaker. If the receiving set is not properly tuned in, only harsh sounds come from the speaker. If the feeling is not right, this error distorts one's entire field of expression. Only the one who has learned to think right, to feel right, who has developed a true understanding of his relationship to the world—only the radio set tuned in to the finest point —expresses perfection.

True understanding—and with it comes all the good in the universe—is the result of positive thinking. One of the best ways in which to develop a positive consciousness is through the use of the Prosperity Bank drill. At first the Bank drill may seem to you a more or less mechanical device but gradually, as you use it day after day, it becomes more and more a part of your real self and you become possessed of a truer understanding.

The Bank plan provides for your friends too. When ordering your Bank, send in the blank on the back of this page with the names of three of your friends whom you would like to help with *Unity* magazine. You may order subscriptions for them for the next eight months. You need not pay for these subscriptions now but you may save for them in your Prosperity Bank, while practicing your Bank drill daily.